

# THE EVANGLICAL REVIEW.

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## ARTICLE I.

### THE CHRISTIAN MINISTRY.

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MINISTERS of the gospel sustain a singular and wonderful office. There is in some sense, a close affinity between preachers of the kingdom of heaven—true preachers of Christ and Christ himself. "He that receiveth you," said the Master, "receiveth me, and he receiveth me receiveth him that sent me." Matt. 10: 40. And again, to the seventy he said, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke 10: 16. All the offices of love and respect, of kindness and charity, then, which we show to the ministers of Christ, for Christ's sake, Christ reckons as done to himself on the one hand, and on the other, contempt of the messengers of the gospel, runs much higher than men are apt to imagine. They think it no great matter to slight or neglect the messengers of Christ; but that contempt flies into the face and authority of Christ himself, from whom is their commission, yes into the very face of God the Father, by whom Christ was sent. The *ἑκκλησία* from *καλέω*—is the multitude who have "heard and learned of the Father," John 6: 45, for none but such will come to Christ, and none but those who *come* constitute his Church. But if a divine call—hearing and learning of the Father alone can induce men to come to Christ, or introduce men into light and life, much more may we conclude that a divine and holy vocation is requisite for an entrance into the office of the ministry. "And no man taketh this honor unto himself, but he that is called

of God, as *was* Aaron." Heb. 5: 4.. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." Acts 20: 28. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13: 2. Hence though we should pray the Lord of the harvest, to send more laborers into the harvest, yet should we beware, lest we should cause some to run before they are called; or in other words, we should have care lest we set about the multiplication of ministers just as sailors and soldiers are recruited. A crucified Christ can only be rightly and successfully preached, by a God-called—Christ-made, and not man-made minister. Such a one alone, will prove a faithful and true witness. He only will put on the garment of sack-cloth and wear it, who has by the cross of Christ been crucified unto the world and the world to him. The rose of Sharon, it has well been observed, grows on a thorn bush and crowns it. The mystery of Christ is, that the loss of life saves it. The way of Christ, now, is the *via dolorosa*—from Caiaphas to Pilate and from Pilate to the place of Skulls.

Again, ministers of the gospel not only sustain a singular but a most responsible and solemn office. Their business is to proclaim a Savior to perishing sinners, and through him to direct them to that bright and better land in which the tree of life grows, where now the Cypress stands—in which there shall be no sounds of weeping, no tearful eyes, nor broken hearts. Their commission will soon be recalled—their work will soon be done. Their last sermon preached, and the last spiritual office performed. Then, to have been instrumental in bringing one soul to Christ will indeed be more refreshing than to have worn all earthly honors, and attained to all ecclesiastical pre-eminence. Fame must be a contemptible thing to dying ministers, and when their tongues are silent in the grave—when they can no more speak forth their awful message, how soon do their name and their memory fade from the earth! Out of sight, they are soon out of mind, thrust off like withered leaves by the green growth of spring. "Our fathers where are they? the prophets do they live forever?" "When some great man dies in the church, he falls like a mass from the mountain crag, which, bounding into the quiet lake, produces a great commotion, echoing among the silent hills, and surging its waves up along the troubled shore; but how soon all is quiet again!" and other

interests engross the public attention. But the ministers' account at God's tribunal, how overwhelming! They must lay open their souls beneath the light of the Judgment. Did they preach the truth? Were they faithful? Were their lives in harmony with their doctrine? Were they ambitious? Were they mercenary? Did they do all from love to Christ and souls? These are the questions which will interest the dying minister, and as they roll on his ear, the witnesses to reply will come along. Lost souls will be seen. Were they lost under his ministry, and through his unfaithfulness? The wailings of the lost will answer, Yes or No. Who can anticipate such scenes, and not feel that the ministry is a work of fearful responsibility? Happy are the ministers of God, who under many imperfections, have the consciousness of full integrity of purpose, and are therefore free to appeal to their people, and to summon them in as witnesses to bear record for them at the bar of Christ—who can say to or in reference to all their hearers, with Paul—"Wherefore I take you to record this day, that I *am* pure from the blood of all men." Acts 20: 26. Truly the ministry is a calling, singular, responsible and solemn, and two things, to mention no others, viz: *life and knowledge*, or piety and learning are grand requisites in one who desires the office of a bishop.

To do good in this world, apostate from God, in which sin,\* that interpolation from hell, has reigned nearly six thousand years, filling it with mourning, lamentation and wo and death and graves—to do good in such a world, our primary and chief concern and prayer and effort should be, to *be good*. If as preachers of the gospel, we would persuade men to accept of the truth as it is in Jesus, our own hearts must first have come under its hallowing, saving influences—our own souls must be fully imbued with its power. An impious minister may indeed utter an orthodox creed—proclaim a pure gospel, and so even as sometimes perhaps to be profitable to others. Why not? The facts and data being given, it has been observed by another, a man may play with the terms of theology as with the terms of algebra. There is nothing to hinder a clever reasoner if he apply his mind to the subject, from working out a doctrine as he would work out a syllogism, from putting a point in theology as happily as a point in philosophy or law, or from throwing the lights of fancy, illustration, eloquence, around any of the high themes of religion as vividly as the clever special pleader around the most secular arguments or appeal. The experience of all

mankind in all ages has shown how possible it is for a man to draw fine fancy pictures of the beauty of virtue amidst a life that is sadly unfamiliar with her presence, to utter pathetic harangues on charity with a heart of utter selfishness, and to declaim on purity and self-denial, whilst living in sloth and luxurious self-indulgence. The truth of God may thus be studied as a mere intellectual exercise, and preached as a feat of rhetorical address, whilst yet the premises of the preacher's high argument are utterly foreign to his own godless experience. Like a sick physician, the preacher may prescribe, perhaps successfully, to others for the disease of which himself is dying. But, to be duly effective, truth must not merely fall from the lip, but breathe forth from the life; it must come, not like incense from the censer that only holds it, but like fragrance from a flower, exhaling from a nature suffused with it throughout. The doctrines and principles taught, in order to manifest their inherent efficacy, must be known and reproduced, not in mere logical order and system, like dried specimens of plants in a naturalist's collection, but with the fresh waving fragrance of the living plant or flower—pervaded by the vital sap, unfolding to the sunbeams, and fanned by the breezes of heaven. A godless life will neutralize the effects of otherwise the most eloquent pulpit efforts. The considerations, arguments and truths of the minister whose public instructions are not supplemented by the silent teaching of a holy life, must, to a great extent, fail in true effectiveness. To exert real power over other men's minds and hearts, what you speak must not only be true, but true to you. A christian life is understood where men either cannot or will not understand any other mode of teaching—it will convince where all else fails in producing conviction. It reaches to depths and heights; and to secret recesses perfectly inaccessible and impenetrable to all other agencies the minister of the gospel may employ. Living goodness, is the eloquence of the soft sunshine when it expands the close-shut leaves and blossoms—a rude hand would but tear and crush them; it is the eloquence of the summer heat when it basks upon the thick-ribbed ice—blows would but break it; but beneath that softest, gentlest, yet most potent influence, the hard impenetrable masses melt away. *Optimus est orator*, says Tully, *qui dicendo animos audientium et docet, et delectat, et permovet*. But the sermons of the preacher without life or piety, however eloquent he may otherwise be, will never enlighten the understanding, please the

imagination, and influence the affections of the people to whom he ministers, as with it. *Living goodness* is the best, the most effective orator.

But to proceed—the gospel of Christ is not a proposition to be proved by a chain of reasoning, a theorem. It is not an invention of man, but a revelation of God. It is not an argument, but a testimony. Faith receives it, not reason. Its result is life, not knowledge. "The words I speak unto you," said Jesus, "they are spirit and they are life." "Knowledge puffeth up, charity edifieth." The gospel which the minister of Christ is to proclaim—to teach and preach is not a philosophic exposé of the fabric of creation, providence and grace, spread open to reason: for *faith* is the evidence of things not seen, and consequently by faith we *understand* that the worlds—*τοὺς αἰῶνας*—the dispensations of creation primarily and chiefly, and of providence and grace, consequently, were framed by the word of God, so that the things which are seen were not made of things which do appear. By faith we understand, hence not by reason and experience. Sin, like mephitic vapors, suffocates the intellectual powers, and reason gasps, in ghastly and abortive attempts to inhale from pestilential choke-damps the balmy inspirations of life. "The world by wisdom knew not God," 1 Cor. 1: 21. "The wisdom of this world is foolishness with God," 1 Cor. 3: 19. The Peripatetics walk, but not in Solomon's Porch. All this is true, but whilst it is so, it is true also, that preachers of the gospel are *messengers* of Christ, who are altogether unlike the couriers of earthly kings; these carry *sealed* despatches, which they may not and cannot read and understand—those (the messengers of Christ,) on the contrary, may and ought to *know*—"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the Lord of hosts." Mal. 2: 7.

Life or piety, however, *essential always*, and it is certainly the first and chiefest thing in the christian preacher, is yet insufficient without the requisite knowledge. Ignorance in the pulpit is a preposterous absurdity *per se*, and should neither be *encouraged* nor even *tolerated* in the Lutheran Church in this land and century. "Law," says Dr. Dwight, "has its pettifoggers; and medicine, its empirics; and both are means of deeply degrading the professions in which they appear. But these men are never employed in unfolding the truth of God, nor in pointing out the path to Heaven. The sense of unfitness for the business in which they act, though

strong, is less deeply felt; their appearance, less public and regular; and the association of them in the mind with the sciences, into which they intrude, less uniform, alloying, and offensive. The *knowledge* which *Ignorance* is publicly to teach, will of course be believed to be narrow indeed," and thus the injury done to the cause of religion by an ignorant ministry is immense, by the contempt which their appearance as public teachers begets in the minds of many. Truth, it has been justly remarked, is prejudiced by illiterate preachers, as religion is divested of its beauty by fanatical excitement. One *learned* gospel preacher of vigorous thought, cultivated taste, and correct elocution, exerts a wider and more permanent influence over the sound sense and intelligence of the community, than a host of others of a different stamp. There may be no extraordinary means—but the regular services of the Sabbath are felt. There may be no hundreds admitted at once into the church, but ignorance is enlightened, the vicious reformed, the sceptical convinced, *and the church built up on its most holy faith*, while religion, operating in private, purifies the heart, moulds the temper, disciplines households, regulates business and sanctifies the charities of life. Excitement in things ecclesiastical, being the spirit of the age, or the order of the day in many localities, it is true that the kind of preaching required in some of our churches would seem not to demand a very large amount of *knowledge*, but it is true also, that only those ministers who to other requisites add *knowledge*, *permanently* command the love of the pious, the reverence of the low, the respect of the high and the interest of the intelligent. Ignorance is the effect of the fall, and the consequence of man's departure from the fountain of intelligence, and to say that God has ever sanctified, or consecrated it to his service, would seem to be a hazardous assertion indeed. Ministers, therefore, especially, should endeavor to break these shackles, get their minds enlarged, and stored with all useful knowledge. The Bible should be well studied, and that, especially, in the original languages. The scheme of salvation by Christ should be well understood, with all the various topics connected with it. And in the present day a knowledge of various other branches, history, philosophy, &c., &c., are peculiarly requisite. The ignorant preacher, or he who adopts his style, method or habits of preaching, is exhausted in a few years, his people become dissatisfied, and he must remove, or else the hundreds brought into the church under trans-

ient excitements, and only partially instructed, and defectively indoctrinated, are speedily dispersed. The danger moreover, it should be remembered, is great from the character of hearers in general, to those even whose preparatory literary course was respectable, to slide into the ranks of the *busy indolent*, and therefore ignorant preachers. Here, as in many things else, if our course be not onward and upward, it will be backward and downward. Hearers also, seldom forward to charge themselves with lack of perception, or with habits of inattention, are never backward to pronounce a discourse dull or unintelligible, which requires an effort to understand, but as it has been truly remarked, let one be delivered either in skipping, unconnected, short-winded, asthmatic sentences, as easy to be understood as impossible to remember, in which the merest common-place acquires a momentary poignancy, a petty titillating sting from affecting point or wilful antithesis, or else in strutting and sounding periods, in which the emptiest truisms are blown up into illustrious bubbles by the help of film and inflation, and not a few will exclaim, "This is sense! this I understand and admire! I have thought the very same a hundred times myself!" Thus inferring that the less his pulpit preparation, the more he is prepared to preach; and consequently relaxing his mental efforts, depending for his favorable reception on the manner in which he presents a few common-places, from neglect to increase his resources, the preacher soon finds himself in the condition of the Israelites who were doomed to produce their number of bricks without straw. In a word—men who have enjoyed the requisite preparatory training, should be prayerfully on their guard against all seductions from whatever quarter, to abandon the habits of real profitable study which they had formed, perhaps at the expense of much money, time and toil. The church should beware of encouraging, fostering or in any way inducing habits of defective pulpit preparation, and also of the admission of ignorant and even of partially educated men into the ministry. The Education Society, in that commendable desire in a good cause of increasing its numbers and extending its influence, which is common to all voluntary associations, should be careful of not contributing to this evil, and Education agents and speakers, should beware lest by exaggerated representations and impassioned appeals—representations and appeals which the case does not warrant—should induce some to enter the ministry who had better choose, or remain in some other calling.

If an ungodly ministry is the deepest calamity, the greatest curse which can come upon a church—an evil which has a long and hideous train of evils following after, I do not know, but that an ignorant ministry should perhaps rank as next in the order of evils. And where is the difficulty to stop, when once the door is opened for it in the church? An ignorant minister may by his solicitations induce some, perhaps many of his converts to undertake the work of the ministry—the propagator re-produce himself in the propagated *manyfold*, and the offspring all bear the likeness of the parent. Moreover, should such a one become a Professor in an Institute which was founded by kindred spirits, it will readily be perceived, what a door would at once be opened for uneducated preachers. Then indeed would there be danger that men would “turn preachers, as the Nile breeds frogs, when one half *moveth*, before the other is *made*, and while it is yet *plain mud*,” which we should all most earnestly deprecate in our church at this day.

Again, zeal is very important in the christian ministry, but if unaccompanied by, or unconnected with *knowledge*, it is really of little value, though the preacher should be ready, like the butcher whose mind was imbued with the spirit of Cade’s reform, “to knock down sin as an ox, and to cut the throat of iniquity like a calf.” Zeal cannot make amends for poverty of thought, feebleness of argument, and vulgarity of style. Where knowledge is wanting, though the preacher may have readiness and fluency of speech, yet must he repeat himself Sabbath after Sabbath. His texts may be different, and his plans and illustrations seemingly varied, yet “the same moveable head goes round, and like the toy for children, from which the same face looks out upon you, whether from beneath the crown of a king, periwig of a judge, or the cap of a hussar, so does the same idea obtrude itself on the audience, whether the subject be the love or the wrath of God—the requisitions of the law or the invitations of the gospel—the blessedness of heaven or the torments of hell.” Mere zeal exhausts itself, and on what has the zealot to rely? Or the people become accustomed to his ebullitions, and how shall they be influenced? Zeal, moreover, often degenerates into acrimony and violence. A sweet christian grace it indeed is, said one, but like some other sweet things, if not carefully kept is apt to sour. Persons whose religion has been mere animal feeling, often relapse into indifference if not into infidelity. Is there not perhaps, a closer connection

between ignorance in the ministry and fanatical preaching, and between the latter and infidelity, than we are ordinarily aware? The tendency of such preaching at all events, and its accompanying measures, is at once, to diminish respect for religion, to destroy confidence in christian character, to divest the sanctuary of its sacredness and the gospel of its spirit.

Ministers must be intellectually qualified for their work. I do not simply mean that they must have at least a common share of intellectuality, but that which they have, must be trained, cultivated—they must have learning. How does a physician qualify himself? the Rev. Cecil asks and answers—It is not enough that he offers to feel the pulse. He must read, and acquire, and observe, and make experiments, and correct himself again and again. He must lay in a stock of medical knowledge before he begins to feel the pulse. But the minister is a physician of a far higher order. He has a vast field before him. He has to study an infinite variety of constitutions. He is to furnish himself with the whole system of remedies. He is to be a man of skill and expedient. If one thing fail he must know how to apply another. Many intricate and perplexed cases will come before him; it will be disgraceful to him not to be prepared for such. His patients will put many questions to him; it will be disgraceful to him not to be prepared to answer them. He is a merchant engaging in extensive concerns. A little ready money in the pocket will not answer the demands that will be made upon him. Some seem to think it will, but they are grossly deceived. There must be a well-furnished account at the bankers. The Holy Spirit's influence and assistance may, I apprehend, be expected by no minister who has voluntarily neglected a diligent preparation. Paul's direction to Timothy was: "Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all."

There is an immense moral and an immense physical universe, and these are linked together by numberless relations so as to form but one whole, for the latter has its pulse-throbs of life in the former, and from its connection with it derives all its vitality and importance; hence the preacher should have a large acquaintance with the facts and principles of science. "They form a vast store-house for the use of natural religion. They cast light upon and illustrate revelation." Science and religion are not hostile to each other, as some

have boasted, and as not a few good men even have sometimes feared; but, says Dr. Hopkins, Science and religion rising from different and distant sources are like two mighty rivers, sometimes seeming to run in opposite directions, but yet tending to empty their waters at the same point, into the same ocean. Already are they seen to approach each other; words of friendly salutation are exchanged across the isthmus which yet divides them, and the pennons which gleam from the vessels of those who float upon their surface, are found to contain mottoes of similar import. On the one it is written, "Great and marvelous are thy works, Lord God Almighty," and on the other, "Just and true are thy ways, O thou King of saints," and when these two currents shall unite, then there shall go up from the blended multitude, as the sound of many waters, the one undivided song of Moses and the Lamb.

Whilst, however, thus insisting upon the necessity of learning in the christian ministry, lest I might by any possibility be misunderstood, I will here clearly state that which I apprehend the attentive reader must already have fully gathered from the preceding. Knowledge—learning is only secondary—life or piety, the first essential in the preacher. Study he should, and most diligently and prayerfully, not, however, for personal gratification, but all for the glory of Christ and the salvation of men. "The spirit of the true servant of Christ is not literature, but piety; not vanity or conceit, but lowliness of heart; not idle curiosity, but sound and solid knowledge; not philosophy but the Bible; not pursuit of natural discoveries, but the care of souls, the glory of Christ, the progress of the gospel; not science, but salvation."

But if life and knowledge, or piety and learning are such grand requisites in the ministry, then the church should offer hereto both the necessary encouragements and facilities. And what are the facts in the case? Our church, though far from being so pious, God-devoted, Christ-consecrated as she ought to be, yet I believe insists as much on vital godliness as any other christian community in our land. The character of the church in *one* generation, under providence, decides the character of the church in the *next*, or in the language before employed—the propagator reproduces himself in the propagated, and the offspring bears the likeness of the parent. A holy union with Christ, by holy espousals can alone make the church fruitful in the children of God. Our (the Lutheran) church insisting on true godliness as much as

any other, the encouragements to piety in all her membership, and of course in her ministry are equal to those in any other communion. *Absolute perfection* indeed we expect neither in ministers nor people in the present state. That would be folly. The infirmities of fallen humanity are everywhere, and in the Lutheran as well as in other branches of the christian church. All have their faults upon earth. Peter the apostle had his faults. Luther, who instrumentally shook the world, whose life was a drama, in which pontiffs and kings were but the shifting scenery—who under God bequeathed to us a Protestant church and an open Bible, had his faults, and to expect any to be a faultless people or preachers ere they are before the throne—ere their hearts shall beat with the pulses of immortality amid the life and light of the upper sanctuary, would be to look for that which never was and never will be realized on earth under the present dispensation. The fullest perfection there will indeed be for the church and people of the living God, but only when this orb, a fragment broken off from the continent of heaven by sin, shall be fully re-united with it, forming an integral part of the great realm of light, of glory and of life.

But does our church offer equal encouragements and facilities for the acquisition of knowledge? The young man looking forward to the ministry, has the strongest inducements to arm himself with all intellectual armor, to fortify himself with all the power which knowledge can impart, in consequence (to mention nothing else,) of the increase of general intelligence in the church, and hence his *certain* loss of influence without a position in this respect, equal to the best, or in advance even, of all the people among whom he may be called to minister in holy things. But the inquiry here is not so much what inducements, but what facilities the candidate for the ministry has in our church, for the acquisition of knowledge? We look around us, and witness the pleasing fact that literary institutions have arisen in our midst sufficiently numerous, and of a grade high enough to meet all the wants of the youth in our church, and of those especially, whose aim is the ministry of reconciliation. When I contemplate the institutions at Gettysburg, the Springfields, Roanoke, Newberry, &c., and consider those at their head, their learning, their activity, their energy and evangelical character, I take courage, and notwithstanding our difficulties (and they are peculiar and great,) I see as bright a future for our church as any other in this Western land, and

joyfully anticipate the day as not remote, when ignorance shall have fled from her borders, and "hard-shell sermons" crushed out from all her pulpits. Men, in their zeal to meet the wants of the church, may indeed occasionally, in their otherwise well meant intentions, do that which is really calculated to give her ministry a retrograde movement, but such is now, I apprehend, the *overwhelming impulse in the right direction*, that, like cowards in battle, they will be *carried forward* by the very impetuosity and press of their fellows. Ignorance has no advocates in the ministry of the Germanic churches of the Reformation; yet for reasons well known to us all, these churches have in this country, perhaps without any guilty fault of their own, been, shall I say, in some respects, sadly defective in general intelligence. Or if this should be regarded as too hastily spoken by some, I will say of the Lutheran church in this land with respect to general intelligence, what I once heard a mild Quaker lecturer say in reference to the wicked and their future destiny. He would not say that hell was their doom, but "You know, brethren, how it is with them—they are a sort of as it were left in the *back-ground*!" We then as a church may in this particular in this country have been somewhat in the "back-ground." But there is no necessity for our remaining there always. Nor shall we. A brighter day is dawning. The church is in this respect emerging into the light—is instinct now with activity and life, and as the blessing is on the busy, and sickles flash and sheaves stand thick where the plough has gone before, I doubt not but that in due time we too shall reap if we faint not. I have sometimes looked upon this deficiency as a walled city in our midst with bastions and citadel, which the church must level with the dust, or herself lie in hopeless bondage, and relative insignificance or perhaps even finally in utter ruin. About thirty years ago perhaps, after much preliminary debate and counsel, the church in good earnest began the attack at a distance with trench and parallel and battery, and now already she has breached the walls and blown down the gates, through which a living tide of educated men is flowing in, and if in the hot conflict with the foe, undiscouraged they press forward, neither asking nor giving quarter, the citadel also will soon be ours.

The facilities for the acquisition of knowledge by the candidate for the ministry in the Lutheran church are not only now sufficient, but ten times greater than they were a quarter of a century since, and no young man at this day, whatever

be his natural abilities, or whatever his zeal or piety, should be encouraged—I had almost said *permitted*—to enter the Lutheran ministry without first availing himself *fully of all* the advantages which the church now offers at a great expense, for the proper education of her preachers. There should be scarcely any instance in which the course of instruction is curtailed. Various conditions and circumstances have been assigned as sufficient cause for such curtailment, and among others advanced life. This, however, I regard as a grand, though common and popular error. Years confirm, fix, establish conditions of mind; and ignorance, as much as anything else, by long continuance, becomes habit or second nature. If seven years are required to prepare young men of fourteen or sixteen for the ministry, then those of thirty, especially if encumbered with family cares, instead of being licensed to preach after two or three years' study, ought to be retained for an equal, if not for a longer term of years. If truly worthy, the church should cheerfully sustain them until thoroughly prepared—until they are constituted workmen for the Lord's vineyard who need not be ashamed.

Finally, with reference to ministerial education in this age and country in our communion, I would yet add, that the Ev. Lutheran divine of the present generation, to say nothing of general Academic preparation, which is assured, should by all means be able to read the Sacred Scriptures in the original tongues. Without this there can be no certain exegesis of the Bible, no Hermeneutics, Homiletics or Polemics—nothing indeed in this behalf, which can be fully satisfactory to the conscientious teacher of religion. To study these branches, so necessary to a thorough theological education—so indispensable to the preacher—without a knowledge of the languages in which the Scriptures were written, is indeed to labor under the most serious disadvantages; and to *profess* to teach these, when either the teacher or the taught are unacquainted with Greek and Hebrew, is a pretence—a sham. Again, the Lutheran preacher should be acquainted with geography and chronology, so called sacred—with oriental customs, institutions and imagery—with history—church-history generally, and especially with the history of his own church. Finally, and in a word, he should be well instructed, and have a large, free and full acquaintance with the following subjects, namely:

1. *Religion*, i. e. with the historical and philosophical conception of religion—the origin and development of religion in the soul, and with religion as faith and knowledge, &c.—with dogmatic theology, and with the history of dogmatic theology.

2. *Bibliology*, embracing Revelation, the Sacred Scriptures and the Symbolical Books.

3. *Theology*, properly so called, which comprehends a right conception of God, Creation and Providence, the Holy Trinity, &c.

4. *Anthropology*, i. e. the state of innocence and the state of sin, &c.

5. *Soterology*, which according to Dr. Hase, treats "*De paterna erga homines lapsos voluntate*."—"De fraterna Jesu Christi reconciliatone." "*De gratiæ Spiritus Sancti applicatrice*" et "*De mediis gratiæ*."

Embraced in this last requisite, there is one subject with which every Lutheran preacher should be fully conversant, in this age of Sacramental disquiet and agitation. A right understanding of the "*Christi Persona*"—of the "*Naturarum unitio et unio personalis*," or perhaps rather, the "*Communio naturarum et communicatio idiomatum*,"—could not fail to give clearer and juster views (and thus minister to the greater peace and harmony of the church) than it is to be feared, are now entertained by some in our communion. I, indeed, have no contest or dispute with any one, either in matters treated of in this article or in reference to anything else, but am merely exercising a privilege dear to every Lutheran, i. e. giving a free expression to my opinions. That there are those in our ministry now, whose theological learning falls below this standard, and who are yet prominent in name and place and influence, is true, but how much dearer would not be their name and how much greater their influence for good in the church, had their theological training been perfect; besides, any deficiency in others, in this respect, is no fault of mine, and certainly no argument—no good reason why we should not labor that the succeeding generation of ministers might stand on the shoulder of the present. Zealous men we want in the Lutheran ministry, who like Paul, would, if needs be, traverse the broad earth—sea and land—labor day and night to win souls for Christ. Bold men we want, who, like Luther, would fearlessly make war on anything—on everything—on all that is antagonistic to Jesus Christ, whether the antagonism be man or devil—Rome or Hell! Self-

denying and laborious men we want, like Wesley, who in the exercise of his calling, after sleeping on the floor for three weeks, could encouragingly say to his fellow laborer: "Let us be of good cheer, brother Nelson; I have one whole side yet, for the skin is off but one side!" All this is true, but it is true also, that we want men in the Lutheran ministry at this day (and it is a growing want,) who can do more than read the "*Ordo Salutis*," in Luther's Smaller Catechism, whether in the language of our adoption, or in the "*Muttersprache*!"

Finally, with as many as favor learning and piety in the Lutheran ministry, and even an increase of these grand requisites, my views fully accord. Should any one, however, be disposed to cavil or assail the sentiments expressed in this paper, there is of course entire freedom to do so on the one hand, and on the other, I can have no controversy with the man who prayed that the people might be "anointed with the *oil* of Patmos!" nor yet with him, who read Mark 13: 9. "But take heed (heed) to yourselves," and who after assuring his audience that he was not in favor of a new translation, took the liberty, as he said, of "transposing it thus—*Take to your heels*, for" as he furthermore remarked, "it certainly meant to flee away, and nothing else!"

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## ARTICLE II.

### ENGLISH LUTHERAN HYMN BOOKS.

IN the Evangelical Review for October, 1856, p. 264, we promised to give our views upon "*Lutheran collections of Hymns*" in the English language: that promise it is the design of the following article to fulfil. A considerable time has, indeed, elapsed since we committed ourselves to this work, but our delay has been occasioned not only by manifold other engagements, and a transfer of the scene of our labors from the mountains of Pennsylvania to the prairies of Illinois—the distance of a thousand miles—but also by the inherent difficulties of the subject.

English Lutheran hymns indicate a peculiar sphere of labor for the Lutheran church—a transition from one language and from one nationality to another. Lutheranism is

not, by any means, confined to any particular language, or class of languages. It is, indeed, common to speak of the Lutheran church as a *German* body, and there is no doubt that it has made a stronger impression upon the great Teutonic race than upon any other—that it pervaded every Germanic tribe like the atmosphere which they breathed, became the light of their mental vision, revolutionized their institutions alike of government and religion, has stamped its impress upon their wonderful literature, their modes of thought and forms of language, and is, in a word, the most potential element of their nationality. That part of Germany which could not be awakened by the trumpet tones of Luther to battle against Rome, or which, after an ineffectual struggle, sunk again beneath the dark fall of spiritual despotism, still exhibits its inherent weakness in its lack of intellectual and moral life during the three centuries which have since succeeded. The kindred tribes, too, of Switzerland and of Holland, of England, and still more the more closely related nations of the North—Denmark, Norway and Sweden—by their hearty reception of the great principles of the Reformation showed how congenial these doctrines were to the free and vigorous minds of the most intellectual nations that ever made their appearance in history.

But the Lutheran church is just as much at home in Denmark, Sweden and Norway, as it is in Germany—has, in fact, taken complete possession of every Scandinavian tribe and fragment of a tribe from the Cimbric Chersonese to Iceland, and from the North Cape to the Gulf of Finland. Finland also is as thoroughly Lutheranized as Sweden, and the same may almost be said of all the Russian provinces on the Baltic—Ingria, (St. Petersburg,) Livonia, Esthonia, and Kurland, as regards both their aboriginal and Germanic population. In Hungary also, Lutheranism has become the faith of a large body of the Magyars, (a Finnic Race) as well as Slavians and Wends. Bohemia and Moravia, though now containing but a little over 100,000 Lutherans, showed their attachment to the doctrines of the Reformation by the noble armies of its martyrs who cheerfully laid down their lives in defence of its holy truths:—it is only by the sword of Austria and the craft of Rome that Lutheranism has been suppressed in those lands. Hence it is evident that the Slavonic races are no less ready to receive Lutheranism than the Germanic. Lutheran congregations and communities are also found in every quarter of the globe—from the extreme north to the

extreme south of Europe, where christianity exists—in Asia-tic as well as European Russia—in Southern Africa and Southern India—in England and Ireland—in Australia and Greenland—in North and in South America. *Luther's Shorter Catechism* has, perhaps, been translated into more languages than any uninspired book that was ever written.

Even in the United States, where the great body of our church is Germanic, the German is far from being the exclusive element. Both the Swedish and the Dutch preceded it in order of time and the English is rapidly rivalling it in numerical force. Besides this, we have in this country Lutheran churches conducting their religious services in the Swedish, the Danish or Norwegian, the Bohemian and the French, to say nothing of incipient missions among our Indian tribes. As regards languages and diffusion over the earth, the Lutheran church may thus dispute with Rome the title of "*Catholic*," whilst by her evangelical doctrines she gives that indisputable mark of a true church of Christ, to which the Papacy can lay no claim whatever.

It is very common among us Lutherans who have so much to do with different tongues, to say, that it is a matter of no importance in what language the gospel is preached—which is doubtless true. But it is a matter of great importance that it be preached correctly, grammatically, idiomatically, in any language employed for the purpose. The apostles enjoyed the theological instructions and training, and listened for three years to the incomparable sermons of the most eloquent orator upon whose accents the world has ever hung. Yet they had, after all this, to go to school to the Holy Ghost, and to receive the most wonderful gift of His "*tongues of fire*," in order to qualify them to preach to the nations, "*every one in his own language wherein he was born*." It is quite possible that although the Apostles were "unlearned and ignorant men," that is to say, not educated in the schools of the Rabbis, they yet had considerable knowledge of Greek and Latin, which were spoken in Judea at the time, as well as of their native language, the Syriac, which is so closely connected with the Hebrew and the Chaldee. But it was not merely a knowledge which would answer for the market-place and for their business as fishermen and carpenters, collectors of taxes or tent makers, that was here demanded. They were to proclaim the mysteries of the kingdom of heaven, and to reach the innermost recesses of the

soul of man, and for this the most perfect forms of language were obviously necessary. God would speak to man through men, and he must do it in human language. Hence the Holy Ghost also, with an inspiration infinitely elevated above poetic rapture, breathes his sublime thoughts into those simple, yet majestic words which burn into the conscience, and light up the soul with the glory of heaven. Although the Bible is divine, the word of God himself, it is yet the most perfectly human of all books. What other book is so translatable into all languages? Luther's translation is said to have fixed the German language, for purity, in which it may be used as a model, and the same thing is true of our English translation. So, too, the church of Rome pronounces the Latin Vulgate to be a perfect equivalent for the canonical scriptures of the Old and New Testaments. Nor was the Septuagint held in less esteem by the christians of the best ages of the church who used the Greek language as their vernacular—it is, in fact, the model of style for the New Testament writers generally. In a word, we mean to say that as the gospel was at first proclaimed, and is still recorded in the best forms of human language, so it must continue to be preached and taught.

To apply this more particularly to the Lutheran church and to the subject before us: If the Lutheran church will preach the gospel to all the nations of the earth, she must have "the gift of tongues"—she must address them in a language that is perfectly intelligible and that does not sound to them as the tongue of a barbarian. It is upon this principle that we explain the slow progress which the Lutheran church has made in the United States. The language of this country is *English*, and is destined to be so, as the experience of every decade more and more clearly demonstrates. The Dutch were the first colonists of New York and New Jersey, and their language was dominant on the Hudson and the Delaware for nearly half a century—but all their descendants in those regions are now speaking English. So it is with the French in Louisiana, and with the Spaniards in Florida. So too it must be with the Germans in Pennsylvania, Ohio, Wisconsin, Missouri and Texas. Every year the German is declining in Pennsylvania, losing in the number of those who speak it and in prospects of permanence. It is true that German schools and German papers are multiplied, and the German population is becoming more intelligent and respectable, and, what is no less important, learns

more to respect itself. But all this does not prevent the progress of the English language among the German population. English schools are established in almost every school district, English churches are built along side of the German ones, or English preaching is introduced where only German was formerly heard; even the old Synod of Pennsylvania gives up the struggle, ceases to call itself "a German speaking body," and its proceedings are carried on regularly in English as well as in German.

We do not pretend to find fault with our German Fathers and friends for adhering so firmly and so fondly to their native tongue. It was natural, it was necessary that they should do so. They had a great work to perform in it and through it,—a work which could be performed in no other way. They are fully justified by the principles which we have just laid down—they were to preach to Germans, to those who thought, and lived and labored, and sung and prayed in the German language, and they could employ no other agency than the German language. And even if this had merely been the result of their warm attachment to the noble language of Germany, those whose hearts have been stirred by its lofty music would be slow to blame them.

But the Lutheran church in this country is becoming English, and, if it is to be a dominant power, to exert a strong intellectual and spiritual influence, must have the command of the English language. If it is to penetrate the soul and spirit of the English population, whether of its own sons or of "the strangers who are to join themselves unto them," it must wield "the sword of the spirit, which is the word of God," in the English language. We must here remember what St. Paul says in the fourteenth chapter of his first epistle to the Corinthians: "I would that ye all spake with tongues, but rather that ye prophesied:—I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me."

We have said that one great reason why the Lutheran church has not made more progress in this country has been her deficiency in the English language, and especially in the English language in all its strength and purity. No quality is more essential to a public speaker than purity of language.

Our German ministers felt this, and were naturally reluctant to speak in a language of which they had not a perfect mastery. Nor is it at all surprising that they had not such a command of the English language. It is no easy achievement to speak with equal facility in two languages, so that it is rather a matter of surprise that so large a number of our ministers have obtained such a mastery of them both as we find them to possess. We have, however, known but two or three men who were able to preach with equal facility and with decided elegance in both languages. It was, in fact, only after the establishment of exclusively English congregations, that a body of men with a perfect mastery of the English language made its appearance in the Lutheran church. Previously to this, all attempts at the introduction of the English language into the religious services, theology or literature of the Lutheran church, bear the unmistakeable stamp of a foreign, and especially of a German origin. It would be easy to show this by an examination of our Synodical Minutes, Catechisms, Liturgies, Histories, &c., but we content ourselves with the illustration afforded by our earlier Hymn books, to the examination of which we now proceed.

No part of divine worship is more essential than the singing of hymns; but a Lutheran church without hymns would be like a human body mutilated of its right arm. The Lutheran church came into the world with songs of sacred praise rising spontaneously to its lips. In 1523 Luther commemorated the martyrdom of the first confessors of the Reformation in the Netherlands, by his "*Song of the two Martyrs of Brussels*," (see this Review, Vol. 8, pp. 288 to 291), and in the following year appeared his first Hymn-book, (*Geystliche gesangk Buchleyn*.) Thus the renovated church began to praise the Lord in Hymns before it confessed him in the "*good Confession*" which it bore to his name and truth at Augsburg. How true the Lutheran church has been to this its original character in all subsequent time, it is needless for us here to show in detail—all the world knows that no other part of the church militant possesses such a golden treasury of hymns as the Lutheran church of Germany, which has also been communicated to Denmark, Norway and Sweden, to Iceland also, and to Finland, with but little change or deterioration. The hymns, as well as the liturgy and theology of Finland are a faithful copy of those of Sweden, and Sweden has re-produced all the standard hymns of Germany according to their original melodies, with a happy

fidelity and felicity which sometimes leave us in doubt which we should more admire—the original or the translation. The Swedish is a more musical tongue than the German, has a richness of vowel terminations and inflections that is more agreeable than the rough consonant and guttural ending of the German, and imitates every style of German versification with the most unconstrained elegance. The writers of original hymns among the Swedes, also possess the highest merit. As early as 1530 Laurentius Petri, not only translated Luther's hymns, but likewise composed original hymns of his own in the same spirit. In later times, Spegel, Arrhemius, Swedberg, Suebilius and others, gave the church a rich treasure of spiritual songs. Wallin rendered still higher service, not only by his original hymns, but still more by his careful revision of the older authors whose harshness and obsolete forms of expression he removed with great taste and judgment in his hymn book of 1819—in which, however, there are occasional out-croppings of the fashionable Philosophy and Rationalism of the day. The Norwegian approaches still nearer to the German, and, so far as we have examined its hymn books, derives a still larger proportion of its hymns from German sources. The names of the melodies or tunes are almost identical, so that one who looks over Harboe and Guldberg's hymn book, which is in general use among our Norwegian congregations in this country, might almost think that he had before him a German book, so far as the headings of the hymns are concerned.

That the Lutheran church in the United States should pursue a similar course when introducing the English language into the service of its sanctuary, is what we might naturally expect. It was so intimately associated with the German church, its daughter, and even a part of its living organization, worshipping in the same house and at the same altar, with the same pastor preaching in both languages, that we would naturally expect it to have the same liturgy and to praise God in the same hymns. Such was, in fact, the first movement of our anglicized American churches. When the English language was first used in the regular service of our American church, it is not very easy to determine. Henry Melchior Mühlberg, who was another Paul in his ability to preach in all the languages which he encountered, as well as in his missionary zeal and activity, repeatedly delivered discourses in English, but we believe he nowhere organized an English Lutheran church, or even introduced the English

as a regular medium for the performance of divine service. But the Swedish ministers upon the Delaware had preached English for the Episcopal churches in that region even before the arrival of Mühlenberg in America, as early, perhaps, as 1734. To their own congregations, however, they still continued to preach in Swedish.

It was, in all probability, in New York city, that the English language was first introduced into the regular services of the Lutheran church in this country. The venerable patriarch Mühlenberg, to whom we have just referred, found a great demand for it in that place in 1751, and preached in it repeatedly. Still this was not received as the language established for the regular services of the church, as we find him recording in his Journal of May 23, that there was "complaint on the part of the German members of the church that they did not fully understand either English or Dutch," whereupon the Church Council resolved, "that preaching should be held every Sunday in both the Dutch and German languages," (See *Pennsylvanische Nachrichten* p. 440). The preaching appears to have been conducted alternately in these two languages in the morning and afternoon, with an occasional sermon at night in the English. Dr. Kunze, who went to New York in 1785, no doubt continued the same practice, but soon found it necessary to do something more. His first step appears to have been to call an English assistant, and in the year 1795 we find the Rev. Mr. Strebeck associated with him in that capacity. Mr. Strebeck was, therefore, so far as I am aware, the first pastor of an English Lutheran church in the United States. He also translated the Liturgy, Augsburg Confession and Luther's Shorter Catechism into English, and assisted Dr. Kunze in the preparation of his English hymn book, of which we shall presently speak. About the same time also, the English language had been introduced into some other Lutheran congregations in New York and New Jersey, as we learn from Dr. Kunze's statement in the Preface to his Hymn and Prayer book p. IV, as well as from his Preface to the "Sermons" of the lamented Lawrence von Buskirk, p. III, published in 1797.

How little the true relation of the English language to the Lutheran church in the United States was understood, even at this time, is lamentably illustrated alike by the remarks of Dr. Kunze in the Preface last cited pp. IV-VI, and by the action of the Synod of New York, or as Dr. K. there calls it "the Evangelical Lutheran Consistory" held at Rhinebeck on

the first of September, 1797, and which, according to the same authority, passed the following Resolution: "That on account of an intimate relation subsisting between the English Episcopalian and Lutheran churches, the identity of their doctrine, and the near alliance of their church discipline, this Consistory will never acknowledge a newly erected Lutheran church in places where the members may partake of the services of the said English Episcopal church." Need we wonder, after such action of one of our most respectable ecclesiastical bodies, that English Lutheran churches were so slow in making their appearance in New York and Philadelphia and other large towns where the Episcopalians soon had flourishing congregations, and that now so many of our English members and their descendants are in that communion?

Yet long before this, Luther's Shorter Catechism had been translated into English by the Swedish Provost von Wrangel, of Philadelphia, 1765, so had the Augsburg Confession and the Liturgy, and with this last, singing the praises of the triune God, who reveals himself in the glorious plan of salvation through Jesus Christ, was inseparably connected. Dr. Kunze's English Liturgy, in fact, comes forward only as an accompaniment of his English hymn book. It was thus manifest that the true Lutheran spirit was moving in the hearts of those who employed the English language, as they thus endeavored to give utterance to their religious emotions in the characteristic mode of the Lutheran church, that is to say in psalms and hymns, "*singing and making melody in their hearts unto the Lord.*"

It was the same spirit, doubtless, that gave rise to the "*Psalmodia Germanica.*" Of this work we have already had occasion to speak in another place in this Review, (Vol. VII pp. 445, 447, 577, 578; Vol. VIII p. 263), but the position which we have given it at the head of our list of "English Lutheran Hymn books," requires some additional statements.

We have no evidence that the "*Psalmodia Germanica*" was originally designed as a hymn book for any particular church or congregation. But it is certain that it was, soon after its publication, used for this purpose by various Lutheran congregations in different parts of the world. Haberkorn tells us in his first Preface to the third edition, pp. 7-8, that these hymns were used both "in London and in the British settlements in the West Indies," and Jacobis had before this made the statement in the second edition of the work, that it was "kindly received by numbers in this kingdom as well as in

both the Indies." We do not know of any English Lutheran congregations in the East Indies at that time (1740 to 1750), but we infer from Dr. Kunze's statement that it was so used in the British Provinces in North America. "Most of the hymns," he tells us, "are translations from the German, and were used before in their churches." It is barely possible that they were also employed in the same way in the English services of our Swedish churches by Provost Wrangel (1760 to 1768.)

That this work could not hold its place in the service of the church was a necessary result of its imperfect literary character. Even its prose is by no means correct, as may be seen by the following extract from the Preface, which will serve to illustrate this point as well as the general design of the work: "To translate Spiritual Hymns out of one language into another, in preserving the metres and by course the tunes as well as the spirit of the original, must be allowed to be a very difficult task; but to execute this task in a number of them sufficient for the different purposes of public and private devotion, seems to me a merit equal, if not superior to that of many original works, and an unexceptionable proof of an uncommon perseverance and piety in the author." This is Haberkorn's view of the design, and his estimate of the success of Jacobis' work, which he edited together with some additional pieces from another hand, of the author of which we only know that he is called "Mr. Jacobis' successor." These translations would undoubtedly be very acceptable to the pious worshipper whose knowledge of the English language did not at once revolt against its numerous Germanisms and other offences against idiomatic English as well as poetical taste and the higher graces of composition. It is somewhat remarkable that these translations should be dedicated to various members of the Royal Family which then occupied the throne of Great Britain, whose knowledge of English we may suppose to have been, at that time, very much on a par with that of the members of the Lutheran church, settled, like the House of Hanover, among an English population, to whose language their children in the second and third generation were just becoming accustomed.

There is one respect, however, in which these translations may still be of great service to us, namely, for familiarizing those not acquainted with the subject with many of the forms of versification employed in our standard German hymns. The Lutheran who desires to have the soul-stirring tunes

which his church has employed in all other languages, in the English also, will, undoubtedly, be willing to take as much pains for their attainment as the admirers of the Latin classics have taken for understanding and imitating their metres. The success of these translations in this respect, shows beyond any reasonable doubt, that there is no form of the German metres that may not be re-produced in English. True, the spirit of the original has almost entirely disappeared in these translations, but the *form* is there in all its perfection, every syllable and every form of rhyme being fairly re-produced, so that they can be sung to the old German airs without any difficulty whatever. Passing over the more common English metres in regard to which there can, of course, be no difficulty, we here have such well known melodies as the following: "*Wie soll ich dich empfangen*"; "*Helft mir Gottes Güte preisen*"; "*Mein Vater zeuge mich, dein Kind*"; "*Christus der uns selig macht*"; "*Jesu deine heil'ge Wunden*"; "*O Lamm Gottes unschuldig*"; "*Da Jesus an dem Kreuze stand*"; "*O Traurigkeit*"; "*Christ lag in Todes-Banden*"; "*Auf diesen Tag bedenken wir*"; "*Komm Heil'ger Geist*"; "*Zeuch ein zu deinen Thoren*"; "*Allein Gott in der Höh' sei Ehr*"; "*Gott, der Vater wohn' uns bei*"; "*Nun danket alle Gott*," and more than a hundred others, which embrace the great body of the sublime church tunes of Germany. To have done this is no small achievement, and entirely entitles the *Psalmodia Germanica* to our lasting gratitude. True, we cannot use its hymns in our worship, but they stand as an unmistakable assurance that this work can be done, and that all that we require to give us the finest body of hymns that the christian church has ever had, is to breathe into these lifeless forms the divine spirit, the eloquent language, the graceful simplicity, and all the varied excellence of their great originals.

The "Hymn and Prayer Book" of Dr. Kunze, was, undoubtedly, the first work of the kind, prepared expressly for the public worship of English Lutheran congregations. On this ground it cannot fail to attract our attention and excite unusual interest. Its editor also is one who cannot fail to command our respect—one of our apostolic laborers in this western world—a cotemporary and successor of the great Mühlberg, one of our most faithful pastors, as well as one of the most learned men who assisted in laying the foundations of our American institutions after the Revolutionary

struggle had cut us loose from the guidance of Great Britain, and thrown us upon our own resources. He was one of the first to cultivate and give instruction in Hebrew and other Oriental languages in the United States—a Professor, first in the University of Pennsylvania, and afterwards in a similar Institution in New York. He is represented as being a very instructive rather than an eloquent preacher, so that we doubt whether he had in him enough of the poetic element for the work in which he engaged as the first compiler and author of a strictly Lutheran hymn book in the English language. But apart from this, his knowledge of the English language was too limited to admit of the possibility of his success in such an undertaking. It is a sufficient proof of the correctness of this statement that he took as the basis of his work the translations of the *Psalmodia Germanica* and the Moravian collection of 1789, without any material alterations, so he himself tells (Preface pp. IV and V.) “All except those in the appendix, are taken from printed books, particularly the German Psalmody—with which many serious English persons have been greatly delighted; and from an excellent collection of the Moravian Brethren, printed in London, 1789.” Thus we find the translation of “*Herr Christ, der ein'ge Gottessohn*,” without the alteration of a syllable, as may be seen by the following stanza:

“Thou Lord of th' whole creation,  
Th' Almighty Father's pow'r;  
Who reign'st without cessation  
Heav'n, earth and hell all o'er!  
Turn us to thee our Savior,  
That henceforth our behavior  
May never swerve from thee.

So from the Moravian hymn book we have the translation of a hymn by the Countess of Zinzendorff (“*Souveräner Herzenskönig*”) of which the following is the first stanza:

“Jesus, God of our Salvation,  
Behold thy church with supplication  
Humbly appear before thy face;  
She by fervent love constrained  
Since from thy death she life obtained,  
Gives unto thee due thanks and praise,  
O listen to our pray'r, To meet thee us prepare,  
With due rev'rence,  
No tongue can tell what joy we feel,  
When thou Lord, dost thyself reveal.”

This is somewhat improved in the Moravian hymn book of 1853, but even there is intolerable to any ear at all cultivated in the use of the English language. But from the Moravian book are also taken some pieces of original English writers, such as Watts, Newton, Erskine, Kenn, &c., by which the character of the work is so far improved.

Dr. Kunze was also unfortunate in the literary character of his assistants in the work. These were the Rev. Messrs. Strebeck and Ernst. Both these gentlemen were, no doubt, well educated and quite competent to such a work in their own language, the German. Mr. Strebeck was indeed, as stated above, the first pastor of our church in the city of New York, who preached regularly in the English language, but his knowledge of the English was, evidently, too imperfect for so delicate a work as that of a literary critic in poetical composition, which is one of the first qualifications of a compiler of hymns. This is shown by the character of the hymns which he undertook to compose for the occasion, and which are contained in the Appendix over his initial "S." Thus hymn 226, for the commencement of public worship, contains the following stanzas:

1. "A joyful sound it is—the voice  
Of Jesus to his friends,  
A sound that makes their hearts rejoice,  
And consoles their minds.
2. This joyful sound is sweet to us,  
As music to the ear,  
It saves us from a heavy curse,  
And scatters every fear."

Mr. Ernst's knowledge of English was apparently still more imperfect. His attempts at original composition or translation from the German are a sort of "prose run mad" in the form of German metres, which we scarcely know how to characterize. The following may serve as a specimen. It is entitled a hymn for "Good Friday Morning," and is No. 234:

"Thy deep wounds, my loving Jesus,  
Soul's anguish and pain of death,  
Give my heart in sore distresses  
Ease and delicious comfort.  
Rises evil in my mind,  
Let me in thy passion find  
Motives plenty for abhorring  
All evil in me accruing."

Dr. Kunze's attempts at original composition are unique, and excusable only on the ground of the low state of literature in general, and this department in particular, in our country at that period. We are almost afraid to present a specimen, but must justify our judgment by the following, (No. 225):

"Holy King Zion's, look down, thee me offer  
Honor with love in harmonious strains;  
Purchas'd so dearly we never will suffer,  
Blood of ungratefulness running in veins,  
Lo! loving master, thy pupils attend them!  
Cherish thy chosen few, Lord, and defend them."

It is not at all surprising that such a collection should never take a firm hold upon the affections of the church—the uneducated members could not understand it, the intelligent and refined were shocked at its barbarisms and ashamed of its manifest imperfections. This also gives us a clue to the disrepute into which translations of German hymns have fallen in all parts of our church—it was taken for granted that as these were such miserable failures nothing of the kind could ever succeed.

The contrast between these translations and the small number of purely English hymns scattered through the book must also have been very unfavorable to the former. No cultivated or reflecting mind could read or sing them without deciding against the employment of hymns which though written in English words had no affinity with an English style of thought.

This explains why our next hymn book, though prepared under the auspices of gentlemen intimately associated with Dr. Kunze, (Drs. Quitman, Wackerhagen and Mayer), almost entirely rejected the German element, and drew its hymns from sources well-nigh exclusively English. The compilers were by no means insensible to the excellency of our German hymns, but seem to have regarded the attempt to transfer them to English as utterly hopeless. Thus they tell us in the Preface to their "Collection of Hymns" (first published in 1814), that "the Lutheran church in Germany is distinguished for its attachment to sacred music, and is possessed of, perhaps, the best and most numerous collections of hymns extant in the christian world. From this source our congregations in the United States have derived abundant supplies." This, however, refers to our German hymn books exclusively,

as they proceed to say that the prevalence of the English language rendered it necessary to provide a compilation of English hymns for our communion, where they also say: "This has indeed been already attempted by several individuals. But as the selections published by them, evidently admit of great improvement, another was ordered to be prepared by a committee appointed for that purpose by the Lutheran Synod of the State of New York, convened at Rhinebeck in September, 1812."

This is what is commonly known among us as the "Old New York Hymn Book." We do not know certainly to what other selections of hymns they refer when they say that "several" such have been already made, but have no doubt that Dr. Kunze's was one. This seems clear, from the fact that most of the purely English hymns contained in that selection are transferred to this. Instances of this are such hymns as, "Alas! and did my Savior bleed;" "Awake my soul, and with the sun;" "Behold the Savior of mankind;" "Come let us join our cheerful songs;" "My dear Redeemer and my Lord;" "Now begin the heavenly theme;" "When all thy mercies, oh my God," and some others. It is, however, remarkable that some of the sweetest hymns in the book are left out, such as "There is a fountain fill'd with blood;" "O for a thousand tongues to sing;" "When languor and disease invade;" "In evil long I took delight;" "How sweet the name of Jesus sounds." It is difficult to understand the ground, whether æsthetic or doctrinal, on which these hymns were rejected, whilst others almost identical in spirit were retained. It can not have been because some objectionable phrases were found in them, for the authors of this collection show no hesitation in altering any hymn that does not coincide with their ideas. Thus they have not only omitted the second stanza of that finest of Watts' hymns, "Alas! and did my Savior bleed," but have also materially changed the phraseology of what they have retained. The stanza omitted is certainly one of the finest:

"Was it for crimes that I have done

He groan'd upon the tree?

Amazing pity! grace unknown,

And love beyond degree!"

It is well known that the Rationalistic element was, just at that time, more powerful in the Lutheran church than it has ever since been, and that Dr. Quitman was its most decided

representative in the New York-Synod. The suspicion, therefore, naturally arises that this book has taken the color of his sentiments, and of the party which he represented. The doctrine of the *Atonement* so strongly and beautifully expressed in the verse just quoted was one of the most offensive to the Socinianism of the times, and we are not, therefore, surprised to find it suppressed by this summary process.—Most of the hymns to which we have above referred as being omitted from Dr. Kunze's book belong to the same class. Yet it cannot be said with truth, as has sometimes been alleged, that this book is entirely destitute of the distinctively christian and evangelical element. The divinity of Christ is expressed with sufficient distinctness in such hymns as No. 107 where in verse 3 it is said :

"He dies ; the heav'ns in mourning stood ;  
He rises and appears a God ;  
Behold the Lord ascending high,  
No more to bleed, no more to die."

So also in hymn 156 :

"The God who once to Israel spoke—  
He wears no terrors on his brow ;  
He speaks in love from Zion now."

Also hymn 339,

"O God, my Savior, and my King,"

and various others.

But we are at the same time pained to find so much care apparently taken to suppress or to keep this doctrine in the background. Thus in the hymn to which we have already referred (No. 148) we find the energetic language of Watts as it stands in Dr. Kunze's book\*

"Well might the sun in darkness hide  
And shut his glories in,  
When God the almighty Maker died  
For man the creature's sin,"

frittered down to this,

"When *Christ*, the mighty *Savior* died."

There is no hymn distinctly devoted to the divinity of Christ, not even a doxology, nor anything like

"Thee we adore, eternal Word !  
The Father's equal Son."

\*This was, perhaps, the original form, which may have been subsequently modified by Watts himself to the form generally given in the standard editions of his hymns.

Or,

My song shall bless the Lord of all  
 My praise shall climb to his abode,  
 Thee Savior by that name I call,  
 The great Supreme, the mighty God."

Nor that hymn by Mrs. Steele, beginning,

"Awake, awake the sacred song  
 To our incarnate Lord,  
 Let ev'ry heart and ev'ry tongue  
 Adore th' eternal Word."

We have "The Mission and Nativity of Christ," "The Office and Mediation of Christ," "The Sufferings and death of Christ," "The Kingdom and Church of Christ," all implying the supreme divinity of Christ, but find very few hymns which a Unitarian like Dr. Channing, or a high Arian might not sing with as much satisfaction as an orthodox believer in the doctrine of the Trinity. Of course, we nowhere find a clear recognition of the doctrine of the Trinity. There is, indeed, an approach to this under the caption of "The influence of God's Holy Spirit," but it still stops short of this point. The nearest approach that we find to it is in hymn 120, "Forever blessed be the Lord, My Savior and my shield; He sends his Spirit with his word, To arm me for the field." Not even the hymns on Baptism give us such an idea.

We also fail to recognize a distinct statement of the doctrine of Original Sin or Innate Depravity. Actual sin is confessed and lamented, but not in the language of David in Psalm 51 :

"Lord I am vile, conceived in sin  
 And born unholy and unclean," &c.

Or as another has expressed it :

"Lord I would spread my sore distress  
 And guilt before thine eyes—  
 I from the stock of Adam came  
 Unholy and unclean," &c.

In regard to the Means of Grace, the divine Inspiration of the Scriptures is acknowledged in a highly satisfactory manner, but under the head of Baptism and the Lord's Supper there is nothing that would distinguish this from a Presbyterian or a Methodist collection of hymns, and Watts has here much more of the Lutheran spirit than these hymns breathe.

These objections to this hymn book were long *felt*, although they did not find public utterance. Even when the

dissatisfaction had culminated in the preparation and publication of a new hymn book by the General Synod (in 1828) the only objection *publicly* urged against the New York collection, was, that it did "not afford sufficient variety for all the purposes of ministerial duty and christian practice," and that "many of the choicest and most devotional productions of the English muse were not contained in it," (Preface to General Synod's H. B. p. iv.)

To meet this objection and the widely diffused feeling of its imperfection as a manual of devotion and satisfactory guide in this important part of Divine worship, a new edition of the book was (in 1833-4) prepared by a Committee of which the late Dr. Mayer, the venerable pastor of the first English Lutheran Church in Philadelphia (St. John's) was the chairman. Some two hundred hymns were added to the original collection, but without making any material change in its spirit. The whole work is distinguished by that refined and correct taste for which Dr. Mayer is so deservedly celebrated. There is, perhaps, more unction and a higher tone of literary composition in these "Additional Hymns," but we find in them no special addition to the orthodoxy of the book, unless we except the "Benediction" (No. 659) in which we find the doctrine of the Trinity at least by implication, though we have known some Socinians who would not hesitate to employ the same language.

As to the literary merits of the work, whilst we regard them as very great, especially when we consider the early day in which the great body of the book was produced, we still find much that admits of improvement. Thus Hymn 8 is an alteration of one of Brady's Psalms, in very harsh metre and very poor rhyme. Hymn 23 is also full of false rhymes. Hymn 30 contains some rather incongruous ideas, such as "swains" at the end of the 3rd stanza and the simile as well as the rhyme in the 5th. The first line of No. 57, "O thou, the *wretched's* sure retreat," is very harsh. The first stanza of No. 74 is weak and flat. No. 85 is an abridgment of Watt's version of the 73d Psalm, with some alterations which do not materially improve the weakness of the version. No. 93 is rather self-righteous and has very little devotion in it, and we also find here the tendency to employ the terms "virtue," and "vice," instead of the more scriptural phraseology, "holiness," "righteousness," "sin," and the like, which strike us so unfavorably in many other places. No. 102 is decidedly prosaic. No. 105 has no merit that is sufficient to redeem the

grotesque idea presented in verse 3—"And sinful worms to him are giv'n, A colony to people heav'n." No. 110 is very poor versification and very questionable theology.

We have only time to notice two other points in this collection. The first is that it is entirely too didactic. This is especially apparent in the hymns on "Personal" and on "Social Duties." See for instance No. 325, which begins, "Imposture shrinks from light," also, No. 331 (a prayer that we may make a proper use of wealth—if we hereafter obtain it!) 334, 337 the merit of honesty, 356, 353 on Patriotism.—Now these are all acknowledged duties, and they are here set forth in a satisfactory manner, so far as the ideas are concerned—but as to *singing* such things it is entirely out of the question; they do not awaken our devotional feelings—there is no poetry in them, and if there were, the subject could be much more satisfactorily discussed in plain prose.

Our second point is, that *this hymn book contains nothing that is distinctively Lutheran*. Were it not for the assurance of the title page, and the statements of the Preface, we should scarcely be able to determine the denomination for whose use it was designed. There is no notice taken of the Festivals, of catechetical instruction, or other peculiarities of the Lutheran Church. There are, indeed, hymns for Advent, Christmas, Good Friday, Easter, Ascension day, &c., but none of these terms are employed, with the exception of Pentecost and Whitsunday. There is also in the appendix one hymn with the caption "Confirmation." It might possibly be inferred from some of the hymns that it was intended for some new organization which rejected all creeds and denominational distinctions. Thus No. 349 on "Candor and Toleration" seems to carry individualism to its utmost limits, when it says :

"Who with another's eye can read ?  
Or worship by another's creed ?  
Trusting thy grace, we form our own,  
And bow to thy commands alone."

Hymn 351 might be supposed to carry this idea still further, but is, of course, intended only as a prayer for "Christian Unity," and a rebuke to sectarian violence and bigotry. But when it says, "Let party names no more the Christian world o'erspread," some might understand this to imply a disposition to renounce everything like a denominational organization. We might speculate as to the influence which such utterances have had upon the compactness of our de-

nomination organization, the attachments of our people to their church, the transfer of church connection, and the progress and prosperity of the church generally. But we leave these points to be discussed and determined elsewhere.

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### ARTICLE III.

#### SCHMID'S DOGMATIC OF THE LUTHERAN CHURCH.

##### THE FREEDOM OF THE WILL.

SEC. 28. AFTER such a great change had been effected by man, by his transgression and fall, there is yet one question to be discussed, viz: what active powers yet remain to man? (1.) For as all these powers are conditioned upon the existence of knowledge and will, it is natural that, as far as these have been weakened or lost, the active powers also have thereby suffered. The question concerning the powers which remain to man, however, is identical with this, *In how far has man freedom of will in his actions?* (2.) Inasmuch as men have entertained different views on the subject of the freedom of the will, it is necessary to examine more closely the meaning of this expression. If we understand by it, the will as such, *per se*, then it cannot be denied that man still possesses this after the fall, for without this he would cease to be man. In like manner also, does it belong to the nature of man that he can not be determined to his volitions and actions by an irresistible necessity, either from without or from within (by instinct). (3.) All this, therefore, is to be ascribed to man after the fall no less than before, for it belongs in the proper sense to the Being (Wesen) of man which suffered no change through the fall. If, however, we understand by the freedom of the will that freedom, in virtue of which man can act altogether unhindered and as he pleases, in reference to all that is good as well as that which is bad, then it follows, from the change which has been effected in him by the fall, that this cannot be ascribed to him. Quenstedt: "The freedom of the will is an active power of the will by which all the requisites to action in reference to an object of action having been laid aside, it is indifferent in relation to the action, both in respect of the form, as well as in respect of the exercise of the act." (4.) Since this change consists in the loss of

the image of God, it follows that man is not now any more free to choose between the good and the bad, but has lost the ability to choose and to do good. If we desire to describe more particularly the freedom of the will as it is now found in fallen man, then must we say, that man, in consequence of the evil disposition which has dwelt in him since the fall, is no longer able either to will or to do that which is truly good and well-pleasing to God; nothing of all that which the holy scriptures point out and prescribe as such; because this can be accomplished only then when man is placed under the especial influences of the Holy Ghost. Accordingly he wants so much of the *freedom of the will in spiritual things*, (5.) that he is unable in his own strength even to desire his salvation and the change of his present depraved condition. (6.) In this state, he has freedom of the will only in evil (7) and in *external things* (8) i. e., In all these things which as they are known by the light of reason so they can be accomplished by man's natural powers, without requiring for this purpose a truly good disposition. (9).

NOTES TO SEC. 28.

1. Gerhard: "*Connection with the preceding.* We have seen above in what wonderful and miserable ways original sin, like poison, has pervaded all the powers of man, how intimately the corruption arising from it has adhered to human nature, what pestilential fruits that envenomed seed has produced. It remains for us to inquire, what there is yet of strength in man?" Chemnitz: "This is the question, what human powers are there after the fall to produce obedience to the law, when darkness is in the mind, aversion from God in the will, and in the heart rebellion against the law of God. And, because not only external civil acts are demanded by the law of God, but a perfect and perpetual obedience of the whole human nature, what, and how much can the will of man accomplish? Therefore the caption of this section would have been clearer, *concerning man's ability*, than *concerning the freedom of the will.*"

2. These powers remaining in man after the fall are otherwise called the freedom of the will. Gerhard explaining the freedom of the will, writes: "The powers of man are best judged of from the rational soul by which he is distinguished from the brutes, and is formed into a separate species. Two faculties belong to the rational soul, viz: *mind* and *will*; the former by knowing, discriminating, reflecting, judging;

the latter by choosing and rejecting performs its office. From the concurrence of both, that is produced which is commonly called the freedom of the will, which is a faculty of the mind and will, so that the determination belongs to the mind, and the *free* to the will." Therefore Hollaz: "The proper and adequate seat of free determination is the will. But the intellect concurs antecedently, and by way of preparation, in the execution of the free determination."

Quenstedt. "The limit of the freedom of the will is not given in so many words in the scriptures; yet it is found for substance in Deut. 30: 10. Joshua 24: 15. 1 Cor. 7: 37. Phil. 14. Heb. 10: 26. 1 Peter 5: 2.

3. Chemnitz. "There is great diversity among ecclesiastical writers, some affirming, others denying the freedom of the will. Even the same writer, in different places, seems oftentimes to express opposite sentiments on this subject. This diversity cannot be more readily settled than by a grammatical explanation of the word. For, if the term free-will be used in the most common acceptance, it signifies nothing more than (1) that the man who possesses it is rational, or has mind and choice; (2) That besides natural motions and actions, concerning which there is no deliberation of mind or choice of will, a man has voluntary motions, to the exercise of which the judgment of the mind and the inclination of the will concur; (3) and that in virtues and vices, in order that actions may be called either good or bad, an intelligent mind is required and a will which either yields or resists the decision of the mind. But whether the powers of the soul have these faculties in all actions by its own nature, and where they have them, is another question."

Gerhard. "Liberty is assigned to choice in the first place, in respect of its mode of action, because it is such that the choice as far as it is such, acts freely (i. e.) it may not be forced or violently hurried along by our external motion, nor by natural instinct, but may act spontaneously or, moved by an internal principle, may either embrace or reject something. In this sense, free and voluntary are synonymous; and to say that the will is not free is the same as if any one would say, that he is warm without heart. This is called *freedom from compulsion*, because it happens that the will can not be forced to do any thing contrary to its inclination. Also *freedom from necessity*, as far as necessity is employed in the sense of force and violence. Others call it *interior liberty*, by which the will of man is moved voluntarily, freely, with-

out coercion, by a power implanted, and has within itself the principle of its own motion. By others it is called liberty in the subject. This liberty, since it is a natural and essential property, given to the will by God, has not been lost by the fall. The substance of man has not perished, therefore neither has the rational soul, therefore neither the will, therefore neither the essential liberty of the will. The will is an essential power of the soul, and the soul is nothing else than the powers or essential faculties themselves. Therefore whilst the soul remains, its essential powers, intellect and will also remain. On the other hand, the power of free and uncoerced volition is essential to the will, therefore as long as the will remains, this power also remains. In this sense and in this respect, we firmly believe, and profess with uplifted voice, that the will of man has remained free even after the fall."

Quenstedt "makes a distinction between freedom from violence and constraint, and freedom from necessity arising from within, and remarks: "Freedom from violence is common to man with the brutes; but man has freedom from necessity in common with God and angels." The following distinction also deserves a place here: "Nature, intelligent, infinite and divine, possesses freedom of the will in the most excellent and perfect manner; finite or angelical and human nature in a more imperfect manner."

4. Quenstedt: "The form of free will consists in the indifference of the will, both that which has respect to specification, as well as that which has respect to the exercise of the act. That is, it consists in such indifference and freedom that the will is not necessarily determined to one thing, but all the requisites to action being placed before it for its own liberty, it can do either this or that, choose one and reject the other, which is *freedom of specification* (or specific freedom): to act or not to act, which is freedom of action, (or active freedom). This liberty is also called freedom from the necessity of immutability, which occurs when one adheres to an effect unconstrained by an immutable violence and coercion arising from internal principle."

5. Quenstedt: "By spiritual things are understood such emotions and actions as are prescribed by the law and the gospel, and can be produced only by the moving and acting of the spirit of God, so that they are the true knowledge of God, according to the measure of written revelation, detestation of sin, or sorrow for sins committed, the fear of God, faith in Christ, new obedience, love of God and man."

Chemnitz. "The human will can not by its own powers, without the holy spirit, either begin interior and spiritual motions, or produce interior obedience of the heart, or persevere in the course commenced and perfect it. They are called spiritual actions because Rom. 7: 14, "the law is spiritual," that is, it is not satisfied by certain external civil actions which the unrenewed man can perform; but it desires such motions and actions as (1) can not be performed, except by the agency of the Holy Spirit; (2) which unrenewed nature not only can not perform; but even hinders the Holy Spirit in performing."

The Form of Concord thus defines II: 20. "Spiritualities or divine things are those which have respect to the salvation of the soul; concerning these Quenstedt: "We assert that the powers of the unrenewed man, both in intellect and will, whether for the beginning, or continuing, or completing these pure spiritual actions which have just now been mentioned, are not only bound, impeded or even weakened or broken, but plainly destroyed, lost, extinct and a nullity. For in knowing and seeking an object spiritually good, the old powers in man are not renewed, the drowsy are not awakened, the infirm strengthened, nor the bound loosed, but plainly other and new powers and faculties are bestowed and put on."

The proof of this position as to the intellect, Quenstedt derives from Eph. 5: 8. 1. Cor. 2: 2. 2. Cor. 3: 5. Rom. 1: 21-22. as to the will from Gen. 6: 5. Rom. 8: 7. Ezk. 11: 19-36-26. Rom. 2: 5-6-17-20. John 8: 34. Eph. 2: 1-2. Col. 2: 13. Psalms 14: 2-3. Mathew 7: 18. John 15: 18. This inability is carried so far that Quenstedt proceeds: "To this category also do we refer the going to church for the sake of receiving information from the preached word, to read and hear the word of God, to be influenced by the desire of information from the word, all which are the operations of antecedent and inceptive grace. Hither also belongs the external and historical knowledge of the biblical propositions which transmit the mysteries of faith, I. Cor. 2: 14. Eph. 4: 18-5-8."

Of the Symbolical books the principal passages are in form of Concord II.

6. Form of Concord, 11, 7. "We believe that man is truly corrupt and dead to that which is good, so that there has not remained, neither can remain in the nature of man, after the fall, and before regeneration, not even a scintillation of spiritual power, by which he could, of himself, prepare himself

for the grace of God, or apprehend offered grace, or be capable of receiving grace itself, or apply or accommodate himself to grace, or by his own proper powers contribute anything, to act, operate or coöperate as of himself, either in whole or half or the smallest part to his own conversion."—The Form of Concord (II, 77) therefore rejects the dogma of the Synergists, "who pretend that in spiritual things man is not indeed dead to that which is good, but only deeply wounded and half-dead. And, although the free-will is too weak to begin and, by its own powers, convert itself to God and obey from the heart the whole law of God, yet, if the Holy Spirit make a beginning, call us by the gospel and offer to us its grace, the forgiveness of sins and eternal life, then that free-will could by its own proper natural powers, meet God, in some way contribute (something at least although little and languidly) to its own conversion, aid it, coöperate, prepare itself for grace and apply it, apprehend it, embrace it, believe the gospel, and coöperate together with the Holy Spirit in continuing and preserving its own operations." The position therefore which Melancthon takes, in the later editions of the Loci, is regarded as synergistic, viz: "Three causes of a good action, concur in conversion: The Word of God, the Holy Spirit, and the human will assenting to and not resisting the word of God. This point is thus clearly explained by Chemnitz. "The human will does not concur in such a manner as if it aided spiritual actions by its own powers \* \* \* But the human will is numbered among the causes of a good action because it can resist the Holy Spirit (Acts 7: 51) and destroy the work of God (Rom. 14: 20). The children of God are led by the Holy Spirit, not that they should believe or do good ignorantly and unwillingly \* \* \* but grace makes them willing from being unwilling, because it produces the will Rom. 8: 22.

7. Quenstedt. "In the state of corruption, liberty in the will of man is not only that of contradiction or action, but that also of contrariety or specification; not indeed that which is employed between spiritual good and evil, for this was lost by the fall, but that which is between this and that spiritual evil in particular." "By *liberty of contradiction* we are to understand that particular liberty which is employed about one and the same object, within opposing limits, as to will and not to will, to do and not to do. By *liberty of contrariety*, however, that liberty which is employed either

about diverse objects, or about diverse acts of the same object." (Hollaz.)

Chemnitz. "When it is said that the will is free in things evil, we do not mean crimes perpetrated by a coercing necessity, nor such acts as are produced by a natural motion or instinct, as if a stone is thrown from you, and a sheep flees from a wolf, without knowledge of mind or impulse of will \* \* \* \* But it means that free-will has power to sin, (because the seat of sins is in free-will (i. e.) in mind and will; 2) that when any one sins, he imputes it to himself and does not seek for the cause of the sin out of himself for the purpose of making excuses for his sins."

8. Chemnitz. "Augustine calls external things the works of the present life. Because in the spiritual acts there is no liberty, the will not being free, lest freedom should be entirely taken away from the will, even in external things, this doctrine is taught concerning the liberty of will in external discipline. But discipline is a desire to govern external actions, and restrain external members, in accordance with the precepts of the decalogue; although the interior motions may not be present, nor consent \* \* \* \* But in external things, Paul (Rom. 1: 20) ascribes even to the unrenewed mind thoughts, knowledge, truth, &c. It is very evident that the mind was not despoiled of all intellect by the fall; but that there is remaining ever in men unrenewed some power of mind in perceiving and judging those things which have been subjected to reason and the senses. As in inventing and learning various arts, in economy, politics, ethics, in counsels, prudence, &c. For this faculty makes the difference between rational man and irrational animals."

Melanchthon. "Since there remains, in the nature of man, a certain judgment and choice of things which are objects of reason or sense, there remains also a choice of external civil operations, wherefore the human will is able, by its own powers, without renovation, to perform, in some way, the external duties of the law. This is the freedom of the will which philosophers properly attribute to man. For even Paul, discriminating between carnal and spiritual righteousness, admits that the renewed have a certain power of choice, and perform certain external requirements of the law, such as to abstain from murder, theft, rapine, and this he calls carnal righteousness. Confession, Augs. 18. Concerning the free-will they teach, that the human will has some liberty to effect civil righteousness and the power of choice on things subject to

reason." Prof. Chemnitz: (1) Because Paul affirms that there is a certain carnal righteousness, Rom. 2: 14-10-3. Phil. 3: 6-2. Because Paul says, that the law is the object of free-will even among the unjust, 1. Tim. 1: 19. (e. i). The law was given to the unrenewed to sustain the will, the affections of the heart and locomotion in externals.

The later divines point out, as the objects about which the will of man in a state of corruption is occupied, two hemispheres, one of which is called the lower and the other the higher. To the latter belong the things merely spiritual or sacred (*sacra æternæ*) concerning which we remarked above. To the former are referred "all things and actions, physical, ethical, political, economical, artificial, pedagogic and divine, as far as they can be known by the light of reason and can be produced by the powers of nature aided by the general concurrence of God." Gerhard. "For we confess that some liberty remained as far as acts are concerned which are just, in the sense of moral, political and economical justice, which, according to Luther, belong to the lower hemisphere. For example, an unregenerate man can control his external locomotion as he will, he can govern the members of his body by the dictate of right reason; he can, in some degree, exhibit justice, and avoid external sins which come in conflict with it. Much more can he also hear with the outward ear, and meditate upon the words of God." Yet this cannot be admitted without some limitation. Hollaz: "The will of regenerate and unregenerate men since the fall has the power, in regard to different things which are subject to reason, of choosing or embracing one rather than another, although that power is languid and infirm." This weakness has its foundation in impediments both external and internal. Among *internal impediments* are reckoned the following, viz: blindness of the intellect, which causes error in deliberations, disinclination of the will to pursue the good, and a proclivity to embrace the evil, vehemence of the affections, often so great that like a torrent it carries away with it the will and disturbs the judgment. The *external impediments* are the cunning of the devil, the blandishments and terrors of the world, the control of God, subverting plans and diminishing or cutting off the ability to act.

9. In the other three states, Quenstedt describes the freedom of the will in the following manner: "*In the state before the fall, man was free: (1) from physical necessity; (2)*

from compulsory necessity (co-actions); (3) from the slavery of sin; (4) from misery; (5) from the necessity of immutability; (6) not however from the necessity of obligation (which is the determination of the will directed to the attainment of good, and the avoidance of evil, according to the rule of a superior command, Hollaz.) *In the state of reparation commenced*, there is given to man, when converted, a freedom, in relation to an object supernatural or purely spiritual, not only from physical and compulsory necessity, but also from the necessity of immutability, because his will is no longer determined or inclined to evil as it was before conversion, but it can freely choose good by the grace of the *holy spirit* assisting and co-operating, it can also choose spiritual evil in consequence of the remains of a carnal disposition still adhering to him. *In the state of consummated reparation*, or in eternal life, there will succeed a full and perfect human freedom not only from compulsion, and from the servitude of sin, but even from misery, and the sense of sin, and also a freedom from internal necessity or immutability as well of contrariety or as to what relates to species, as of contradiction or as what relates to exercise.

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#### ARTICLE IV.

##### REMINISCENCES OF LUTHERAN CLERGYMEN.

###### XLVI.

JOHN CHRISTOPHER BAKER, D. D.

DURING the last year Death has been busy doing its work. On our clerical register the stars have gathered thickly! Many champions of the truth, and faithful and devoted watchmen on the walls of Zion have gone down to the tomb, called from the toil and sorrow of earth to the rest and enjoyment of Heaven. Among the number, few have been connected with the Lutheran Ministry more generally beloved or justly venerated than the subject of our present narrative. Deeply interested in the work in which he was engaged, prominently and honorably identified with the Church for nearly half a century, kind, amiable and obliging, he had drawn around him a large circle of devoted friends. Few

men have died with a memory more fragrant, around which cluster so many interesting reminiscences and pleasant associations. His name in the Church, which he long served, is "as ointment poured forth." All who knew him revered his character and loved him as a father. His warm, generous heart, his blameless life, his tireless hand left an impression upon those who came in contact with him, which will not soon be forgotten. His death has created a void, which will be long felt. His presence will be missed in the family, in the ministerial circle, in the ecclesiastical Board, in Synodical convention, and in all those relations and positions in which, for many years, his influence was exerted. Our earliest pulpit recollections are associated with Dr. Baker. From the time we first commenced to lisp, we remember him as the pastor of the family. In infancy he placed upon our brow the sign of the Baptismal covenant, and from him we received our first instruction in the Catechism of the Church. Although many years have passed away, we have a distinct and vivid recollection of the pleasure his visits to the paternal roof always excited. We can readily bring in review before us his appearance as he entered the house, his bright, bland countenance, cordial greeting, earnest expressions, animated manner, his vehement, emphatic gesticulation, so characteristic of the man, and which clung to him until the last. As we revert to the familiar scenes of our early life, as we lengthen the cords and strengthen the stakes of time-hallowed associations we love, in the busy memory of the past, to recall the form and appearance of this good man; and as we now stand beside the grave of the cherished friend of our childhood and drop the tear of affectionate regard, we cheerfully bear our testimony to exalted worth and gratefully record our reminiscences of excellencies, which the church will not let die.

John Christopher Baker was the son of Samuel R. and Elizabeth Baker, and was born in the city of Philadelphia, May 7th, 1792. His father, a native of that city, fell a victim to the ravages of the yellow fever in 1793, when John was only eighteen months old. He was then taken into the family of his maternal grand-parents, with whom he continued to live until he was ten years of age. He was a delicate child and apparently of a frail constitution, but uncommonly precocious, and regarded by all as a very thoughtful, conscientious boy, as kind and engaging in his disposition, and for one of his years unusually sober and exemplary. In child-

hood influences were exerted in forming his character which, in his after life, were beautifully and consistently unfolded.

“Early had he learned  
To reverence the volume that displays  
The mystery, the life which cannot die.”

Carefully educated in the observance of every moral and religious duty he was early imbued with deep, Christian principle, became a constant and devoted attendant upon the services of the sanctuary, and was, in the morning of his youth, awakened to a serious concern in reference to his immortal interests. Here again we have another illustration of the connexion between an individual's early life and his subsequent career. “The child is father of the man,” or as Milton hath it:

“The childhood shows the man  
As morning shows the day.”

The best time, therefore, to fill the mind with truth is when it is unoccupied with error and not when the error is first to be expelled to make room for the truth. If we would have a decidedly religious character we must begin when the subject is young. Our course in manhood is, in no small degree, the result of the training received in early years, the character through life is the ever ripening fruit of the seed planted in the mind in childhood. From the atmosphere of piety which pervaded the home of his youth, the subject of our sketch imbibed the spirit, which he carried with him to the hour of his death. He also early evinced a great fondness for books and a more than ordinary facility in the acquisition of knowledge. In the year 1802, his guardian, Godfrey Haga, placed him at Nazareth Hall, a seminary of some reputation under the care of the Moravian Church, where he remained five years in the prosecution of his studies and in preparation for the duties of active life. These were to him happy years, and he often referred to them with much gratification. He became warmly attached to many of his companions in study, with whom he maintained until the end the most intimate and friendly relations. Those, who still survive, cherish for his memory a most tender regard and furnish the most satisfactory testimony in reference to this most interesting and important period. John Beck, Esq., the well known and deservedly esteemed Principal of the Seminary at Litiz, writes that “he was universally beloved by pupils and teachers, and at that early day of his life

was piously inclined." Bishop Reinke, also of the Moravian Church, says, "that he was all the time, of a meek, good natured and devotional temper, and endured injuries so meekly that he must have had truly pious parents, who in early life instilled into his mind the fear of God, the love of Divine wisdom, and compassion for his suffering fellow men."

At this period of his life too, were manifested many of those personal peculiarities which were so striking, and which adhered to him through life. "I can still remember," writes one of his school-mates, "many of his earnest expressions as well as his emphatic gestures. It was common among us boys in our plays, when some argument on any subject took place, to say, 'Just look at young Baker! How he gesticulates!'"

Although so steady a lad and generally so correct in his deportment, he was on a certain occasion, whilst at Nazareth through the influence of some rebellious boys in the school, inveigled into a plot to resist rightful authority and bid defiance to the rules of the institution, but he soon saw the wrong he had committed, and was the first voluntarily to come forward, acknowledge his guilt, and implore forgiveness and indulgence. So satisfied was he of his error, that self-moved, he then went to his companions, exposed to them in its proper light, their insubordination, and earnestly and forcibly showed the consequences that must ensue from such conduct. The result was, that desperate as some of the characters were, they were all brought to submission by the force of his arguments and the influence of his example. The spirit of rebellion was at once crushed and order in the school again restored.

The most prominent and efficient teachers at Nazareth, whose instructions he enjoyed during this period, were E.L. Hazelius, J. J. Schmidt, George Fetter and Jacob Kummer, who afterwards filled still more important positions in the Church, and were distinguished for the influence they exerted. They were deeply interested in the spiritual as well as the temporal welfare of their pupils, and did all in their power to bring them under the guidance of Divine truth. The subject of our narrative became, in the year 1806, again seriously impressed and earnestly concerned with regard to his spiritual condition. Bishop Reinke writes, "One afternoon, when according to my custom, I withdrew from the noise and bustle of our play-ground to the woods, to seek, in the deep anguish

of my heart, the Lord in retirement, I saw my class-mate, John C. Baker, sitting on a log, weeping bitterly, and reading, as I presently discovered, a small revival Hymn Book. On looking up and perceiving that I had likewise been weeping, he at once inferred that I had been praying and said he thought I must be of the same mind with himself." These spiritual exercises continued for some time. He remained in this mental distress and under the bondage of sin so long, perhaps, from a mistaken idea he entertained of the plan of salvation. But difficulties were subsequently removed, the cloud, that rested upon him, vanished, light beamed from the cross, and by the power of faith he was enabled to embrace the Lord Jesus as his Savior, as an all sufficient atonement for his sins. He felt that he had become a partaker of Divine grace, and rejoiced "with joy unspeakable and full of glory." His heart and life were now thoroughly brought under the influence of religious truth and his whole character moulded and regulated by Christian principle. In the year 1807 he was received by the rite of confirmation, as a member of Zion's Church, Philadelphia, by Rev. John F. Schmidt, who, among our earlier ministers, was so highly esteemed for his fidelity and devotion to the work, in which he was engaged.

Young Baker, having entered on a new and spiritual life, now determines to study for the Gospel ministry. Simultaneous with the consecration of himself to God was the earnest desire and settled purpose of his heart, to be employed as an instrument of God, in rescuing other souls from ruin, and in awakening new notes in praise of the Redeemer. His wishes were, at first, strongly opposed by his friends, as it was their intention that he should succeed his father in the mercantile business. He was not, however, to be thwarted in that which he conceived to be his positive duty. Called, as he supposed he was, to the ministry of reconciliation, nothing could divert him from his purpose, nothing could diminish his interest or ardor in the work, to which, in the strength of his Master, he had dedicated himself. On leaving the Seminary at Nazareth in 1807 he remained for a brief period in Philadelphia and then repaired to Lebanon, Pa., for the purpose of pursuing his Theological studies under the direction of Rev. Dr. Löchman, an approved instructor, to whom men from different parts of the Church, at that day, resorted.

After the completion of his Theological course he took up his residence in his native city and before he had reached his nineteenth year, preached his first sermon in one of the Ger-

man churches. In the year 1811, he was regularly examined and set apart to the work of the ministry by the Synod of Pennsylvania, with which body he remained, until his death, connected. He immediately received a call as an assistant minister of the German Lutheran congregations of Philadelphia, which he accepted, and at once entered upon the duties of his appointment. Here, at the beginning of his ministry he developed all those noble traits, fidelity, meekness, zeal, spiritual-mindedness, which adorned his character till the last.

In the following year the church at Germantown, Pa., having become vacant by the removal of Rev. Dr. F. D. Schaeffer, who had served the congregation twenty years, to Philadelphia as successor to Rev. J. F. Schmidt, Mr. Baker accepted a unanimous call to this pastoral charge. It embraced in its connexion also the congregations at Whitmarsh and Baren-Hill, besides various preaching places at different points in the diocese. It was an important and responsible position for one who had not as yet attained his majority. The territory was large, the members were scattered and the duties quite onerous. But the youthful pastor was found adequate to the situation. Dr. Schaeffer often expressed his delight, that a flock to which he had become so much attached, was guided by so faithful and able a Pastor, and the devotion, efficiency and success with which he labored, from year to year, in this field of usefulness are still remembered by many who were witnesses of his self-denying efforts. During his residence here the Church greatly increased and its progress, in every respect, advanced. Almost at the very commencement of his career the English language was introduced into the services of the sanctuary, and although the measure at first encountered opposition, its adoption was fraught with important advantages to the interests of the Church. It retained within the fold many who were ready to abandon their parental communion and seek a home among other Christian denominations, because their children could not understand the German language or derive instruction from its services. In the year 1818, under his auspices the large new church edifice was erected, which still stands as a monument of the zeal and activity of the Pastor, who planned and carried into execution the enterprise. Mr. Baker gave himself up most industriously to his duties. Every thing was made subservient to his work. Nothing was disregarded or omitted which could, in any way, promote his usefulness. He was willing to make sacrifices, expose his health, risk even life if he could

thereby do good and serve the interests of the people. His remarkable faithfulness with respect to pastoral visiting, for which he was always distinguished, had its beginning here. Starting at the Rising-Sun village, his visits and labors included Nicetown, Germantown, Chesnut-Hill, Barren-Hill, Manayunk, Roxborough and Frankfort. Although it was no easy task to perform all this, yet to say that he personally called upon every person in the long range, who belonged to or visited his churches, and that not only once or occasionally, but frequently and regularly, is stating only the simple truth, without any exaggeration. An amusing incident in reference to the Doctor, at this period of his ministry, is remembered in which there was a display of more physical courage than many of his friends supposed he possessed. The great turnpike-road leading from Germantown to Philadelphia was infested by robbers who made it their business to stop and plunder market-waggons at the hill, just below the village, which was, at the time, a dark, deep and narrow defile. One evening he reached the spot, on his way to fill a preaching appointment at Nicetown and found the road blocked up by eight or nine farmers' vehicles, the drivers of which were afraid to venture into the dangerous part of the road, lest an attack should be made upon them, and were eagerly waiting for some one to take the lead. This was finally done by the subject of our narrative driving in advance in his gig, followed by the *courageous* crowd. They all passed on without any hostile encounter. This time, at least, it was found, that their fears were groundless.

Dr. Baker was connected with the Germantown charge fifteen years and, during the period, exercised a strong hold upon the affections of the whole community. When the time came for severing the tie, which had so long bound Pastor and people together, it was a source of general regret. To him it was a very severe trial. The principal motive for making the change was the prospect of increased usefulness in a more extended sphere of influence, although there were other considerations that controlled the decision. It is rather surprising, as he had so strong a dislike to riding on horse-back and was in constant fear of horses, that he continued his services so long at Germantown, where there was continued call for such locomotion. At Lancaster he expected to be entirely released from that, which was always considered by him as a trying duty.

In the month of January, 1828, as successor to Rev. Dr.

Endress he assumed the pastoral care of the Lutheran Church at Lancaster. Here he labored with unwearied assiduity for twenty-five years, and many fruits of his active and earnest ministry remain. Those, who have come after him, see the result of his indefatigable and laborious efforts, and the testimony they furnish is that "he was a good and faithful steward." Here he prosecuted with unfaltering fidelity the system of pastoral visitation begun by him in his early ministry, diligently exploring the streets and lanes and earnestly seeking every opportunity to benefit all who came within the reach of his influence. He introduced into his church the Sunday School system, which was yet a comparatively new thing in our country. It was, in that day, a substitute for the ordinary day school, in which many were taught to read, who could not be, or were not taught during the week. In addition to his pastoral labors he took a deep interest in the cause of education. For many years he served as President of the Board of Trustees of Franklin College and as a Director of the Public Schools. To the duties involved he devoted himself faithfully and zealously. He was regular in his attendance at the meetings of the Boards and was always present at the examinations. He was fond of examining the children and threw into the work his whole soul. His visitations to the schools were frequent and systematic. He set apart one day every week to this business, and always entered the school-room so kindly with the familiar smile of a father, that he was ever a welcome and grateful visitor to both teachers and pupils. His heart was in the service, and from helping the smallest child in mastering the difficulties of the Alphabet to the examination of all the teachers up to the highest grade he was equally considerate and accessible. "I was often amused when a visitor at his house," says one who was intimate in the family, "to see little boys and girls come in for the purpose of having the Doctor write an excuse for the previous day's absence or for permission to come home before school hours were over! These requests were never refused, but attended to on the spot; no matter who was present, or in what he was engaged, whether at his meal or just ready to leave the house, the little fellows were never, put off."

So heavy and incessant were the drafts that had been made upon Dr. Baker that his physical constitution, naturally vigorous, began at length to yield. His health became impaired under the pressure of his manifold duties and he con-

cluded that it was advisable to resign the large field of labor which had long claimed his unwearied attention. He accordingly preached his Valedictory discourse, January 30th, 1853, and removed to Philadelphia. But as he could not endure the idea of being idle, he was willing, although the shades of evening were already settling upon him, to take charge of a small Mission Church, in the Northern part of the city. It seemed particularly gratifying to him that he should spend the remainder of his ministerial life in building up a new congregation in the city of his birth. To this service he devoted himself with youthful zeal, laboring with great faithfulness, without receiving any compensation and even contributing from his private resources to the support of the Church. His preaching, which had always been evangelical and practical, becomes now more spiritual and earnest. He gives himself to the work with renewed vigor and seems to have received a fresh anointing from on high. He faltered not in duty, not in faith, not in love. His path was like that of the just, "as the shining light, that shineth more and more unto the perfect day." He was in the field with the harness on when the final summons came. His last sermon was preached, May 8th, 1859. He was unwell at the time and after the services was with difficulty taken home. He was soon seized with alarming symptoms of Typhoid Fever and friends, as they gathered around his couch, anxiously feared the result. He was, however, during his whole illness perfectly calm and tranquil, exhibiting a quiet and cheerful submission to the Divine will, and looking serenely and soberly at the great realities of eternity. "If it is God's pleasure," he said, "to prolong my life, I will endeavor by his help to show forth his praise, not with my lips only, but in my walk and conversation. If in his infinite wisdom, he shall see fit to call me home, my prayer is that He may receive me unto himself in Heaven—not that I have any merit or claim to it but for Jesus Christ, my Savior's sake!" His path-way to the tomb was illumined with the bright prospect of a blissful immortality, always accompanied with the cordial acknowledgment that he had no other hope than the atoning blood of the Redeemer. Deeply sensible of his own unworthiness in the sight of God, there was no confidence in himself, none in any thing else, save the mercy of God through Jesus Christ. He felt that he was a soul saved by Divine grace and that his Savior, to whom, in the morning of his life, he had dedicated himself, would not forsake him in the trying

hour. "Christ has been with me," he would say, "is still with me and will be with me!" His soul was kept in perfect peace, for God was "the strength of his heart and his portion forever." The faith and hope of his earlier and maturer years supported him all the time, sustained him in his sufferings and cheered and consoled him in the closing scenes of his life. His dying testimony was all of the most satisfactory and consolatory character. His children, whom he tenderly loved, and by whose presence and attentions he was soothed, he fervently commended "to the care and covenant-keeping" of his Heavenly Father and earnestly urged them to "abound in love and glory to God." On one occasion when asked if he was comfortable, he replied I might be more so, but added, "We count them happy that endure!" The afternoon previous to his death when apparently much distressed by difficulty of breathing, one of his children remarked, "Jesus said, 'My grace is sufficient for thee!'" With a smile he replied, "Yes! Oh! I hope"—but he could say no more. There was, however, depicted in his countenance perfect resignation, the full assurance of faith, without even the shadow of a doubt as to his eternal happiness. When the power of speech failed him, an expression of radiant and triumphant hope and of unutterable peace lighted up his countenance, as his emancipated spirit gently took its flight to the bosom of his Savior. He died at noon on the 26th of May, 1859, in the 68th year of his age. His work here was done, he rested from his earthly labors; his Master had need of him for a more glorious service above; he was with his God!

As the tidings of Dr. Baker's death spread, a deep gloom pervaded the Church. It was an occasion of unfeigned and profound sorrow to a large circle of devoted friends. All who had ever known or heard of this venerable father in the ministry felt that a great and good man had fallen in Israel, that the church had sustained a heavy loss in his death. The ceremonies connected with the funeral obsequies were of a most solemn and impressive character. The different congregations he had served were all anxious to testify their affection for his memory, and to pay the last sad office of respect to his remains. In the morning religious services were held in St. Luke's Church, of which the deceased had been the Pastor for the last six years. The house was filled with a sorrowing assembly, some of whom were the children of his early ministry, who had come from all the region round,

moved by the sad event which deeply afflicted their hearts. The exercises were conducted by Rev. B. Keller, H. N. Pohlman, D. D., and Rev. E. W. Hutter, who pronounced, at the request of the bereaved Church, a discourse, appropriate to the occasion, bearing unequivocal and full testimony to the noble character and valuable labors of him who lay before them prostrate in death. The body had been brought into the Church and placed uncovered in front of the pulpit, and at the close of the address, the opportunity given to the audience, of taking the last view of their revered friend was embraced by all. The remains were then conveyed, in the afternoon train of cars, by a Committee of the Vestry of St. Luke's, to the city of Lancaster, and formally received by a committee of Trinity Church. At four o'clock the cortege was formed from the house of J. F. Long, Esq., son-in-law of the deceased, and proceeded to the Church, the scene, for a quarter of a century of the Doctor's active and faithful labors, where an immense concourse of sincere mourners had already assembled. The chancel was occupied by the clergymen of the city, including even those of the Roman Catholic Church. There were also in attendance ministers from different parts of the county, all influenced by the common desire to mingle their grief and sympathy, and express their appreciation and love of exalted worth. The remains, enclosed in a coffin, neatly covered with black cloth and silver-mounted, were again placed on a bier immediately in front of the chancel. The lid bore a plain silver plate, in which were inscribed simply the name, age and date of the death of the deceased. As the procession moved slowly up the aisle, the low tones of the organ were scarcely heard, sighing out a mournful requiem in striking harmony with the impressive scene. Touching addresses were then delivered by Rev. William Bætis, Senior of the Synod of Pennsylvania in the German, and by Rev. G. F. Krotel, Pastor of Trinity Church, in the English language, in which was presented a plain and beautiful picture of sterling virtue and faithful service. Those present were commanded to remember their former Pastor; according to the Apostolic injunction, to follow his faith and consider his end. The exercises at the Church were then concluded with a fervent prayer, offered by Rev. D. Steck, of St. John's Church. An opportunity was now again given to the many hundreds assembled to gaze upon the features once so luminous with varied emotions, so familiar to them in life. The lid of the coffin was removed, and

there lay the deceased, in a plain deep suit of black, such as he usually wore, so natural with a serene smile still resting upon his countenance. The spectacle is said to have been deeply affecting as one and another of the mourning group stepped forward with weeping eyes, to look for the last time upon the lifeless form of their departed friend. The young and the old, the rich and the humble were all there, to pay their tribute, of regard and of grateful remembrance. This part of the services completed, the procession was re-formed and proceeded to *Woodward Cemetery*, where the remains were deposited in their quiet-resting place, "looking for the resurrection of the dead, and the life of the world to come," by the side of his talented and lamented son, Charles L. Baker, M. D., at whose open grave, with crushed heart the father had stood only a few weeks previous.

The subject of our narrative was united in marriage to Wilhelmina H. Eberle, October 29th, 1812. From this union there were nine children, five of whom are still living. His wife was removed by the hands of death, in the autumn of 1837, whilst he was Pastor of the Church at Lancaster. This was to him a severe stroke, and a most sad and painful affliction, yet whilst his heart was pierced and bleeding he showed that his mourning was qualified by submission, gratitude and trust.

In looking at Dr. Baker's public character, the first thing that strikes us is the earnestness, the enthusiastic ardor with which he took hold of every subject that engaged his attention, the fidelity with which he discharged all the duties which devolved upon him. He was scrupulously conscientious in fulfilling every known obligation and labored with indefatigable zeal, untiring activity and self-sacrificing industry, constantly illustrating in his life the Savior's motto, "I must work while it is day: the night cometh, when no man can work!" He could not be idle. He was emphatically a working man, battling on in the good cause, to which he had consecrated his powers, year after year, through good and through evil report in season and out of season, eminently striving to be useful to his fellow men. Bishop Reinke, who was, for a time, his colleague at Lancaster, once attempted to remonstrate with him in reference to his course, but without effect. "It was the Doctor's custom," says the Bishop, "to preach three times every Sabbath, I, therefore, took the liberty, one day, of reasoning with him on the propriety and necessity of diminishing these excessive labors, inasmuch as

they would, if continued, break down his constitution before the time, but in reply he became quite warm and animated, and hastily rising from his seat, pacing up and down the room, and throwing his long arms lustily around him, exclaimed, "No! I tell you, my dear brother I *must* work while it is called to-day! I must spend and be spent in the cause of my blessed Master!" Even when time began to make an impression upon his system, and the infirmities of age were increasing, he still felt that he must labor on, that he was appointed to a great work and could not afford to trifle away his Master's precious time. He never lost sight of the momentous duties, which pertained to his office, but seemed constantly to realize the responsibilities which he sustained, and the important issues before him. He was called, as we have seen, from the vineyard of the Lord, with the sickle in his hand, and the sheaves of the harvest of his own planting in his arms—from his labors to his reward, from the field of his toil to enter into the joy of the Lord.

Dr. Baker was an able and faithful Pastor, eager for toil and self-denial, and never shrinking from any service that devolved upon him.

"A genuine Priest,  
The Shepherd of his Flock; or as a King  
Is styled, when most affectionately praised,  
The Father of his People. Such was he,  
And rich and poor and young and old rejoiced  
Under his spiritual sway."

He was always at his post, ready when summoned forth by the voice of suffering and distress, at the bed-side of the sick and dying, ministering at funerals, consoling the bereaved, going about from house to house doing good, the kind comforter of the afflicted, the tender and sympathizing friend of his people in all their joys and sorrows, temporal and spiritual, the careful guardian of immortal souls. Nothing could deter him from a mission of love and piety. Indisposition never interfered with the performance of any pastoral obligation. Physical infirmities were never presented as a plea for the neglect of duty. He was known to ride or drive miles in storms, through rain and snow, to hold a meeting for prayer or to attend to the ordinary services of the Lord's Day when no one of all the congregation, not even the sexton, ventured out of door. He had no sympathy with those who found it too hot or too cold or too stormy to attend Church.

He could go to preach, why not they to listen? He would notice those who were absent from the exercises of the sanctuary, and invariably called on them the following day and inquired into the cause of their absence. He spared not himself, consulted not his own comfort; all his energies were consecrated to the responsible work in which he had embarked, to the cause of suffering and humanity. The marriages he solemnized, the Baptisms and funeral services he performed are, perhaps, without a parallel in the history of any Pastor. The Doctor also took a deep interest in the religious instruction of the children of the church, and in addition to three services on the Lord's Day, whilst settled at Lancaster, he also attended the Sunday School. It was his practice to open and close the exercises, to be present through the whole session and besides the public instruction he gave as superintendent, to go round to each class and to speak to every member on the subject of religion. He also had a Bible class, composed of the teachers and older scholars, which he met weekly, and imparted careful instruction in the lesson for the succeeding Sabbath. In addition, during the week, two evenings were generally spent in lecturing, and sometimes when he had classes of Catechumens, which were formed regularly twice every year, four evenings were devoted to public services, for the benefit of his people. The work never seemed to him irksome. He took a special delight in instructing the young. He was fond of children, and would seldom pass a child of his acquaintance in the street without placing his hand upon its head, and speaking some kind words and affectionate counsel. He identified himself with their little interests,

"Pleasing and pleased, he shared their simple sports,"  
and seemed to sympathize with them in all their difficulties and petty troubles.

"His ready smile a parent's warmth expressed,  
Their welfare pleased him and their cares distressed."

Even in the later years of his ministry at Lancaster, when it was customary to take the Sunday School into the woods, he would walk the whole distance at the head of the scholars, and, after remaining the whole time with them, would return in the same way. He was the warm friend and generous patron of everything good. He was a philanthropist in the broadest sense of the word. Whenever any enterprise promised to promote the intellectual progress and moral welfare

of the community, he was found actively engaged in sustaining it. He impressed all with a sense of his sincerity as a minister of Christ, won the confidence of all, and a high place in their affections of all, and exerted a benign influence over all the great interests of society. In the community in which he dwelt, many were always bound to him as his spiritual children, and all, who were brought within the sphere of his influence, by the obligation, which his faithful labors for their spiritual good had laid upon them. All turned to him,

"As one who rightly taught how zeal should burn,  
As one who drew from out Faith's holiest urn  
The purest stream of patient Energy."

As a preacher Dr. Baker was plain, practical and edifying. He adhered closely to the text and presented a simple exposition of God's word, a clear and full exhibition of the way of life. He preached Christ crucified sincerely and with great unction and tried to persuade men to become Christians. His efforts were, perhaps, most successful when the subject admitted of the tender and pathetic. "Under his impressive and persuasive appeals," says one who often heard him preach, "I have seen the entire audience melted to tears." The controversies of the day were excluded from his discourses. He never introduced anything flippant or irrelevant into the pulpit. He kept before him constantly the great design of preaching. There was nothing trifling in his manner:

"When arrayed in Christ's authority,  
He from the pulpit lifts his awful hand,  
Conjures, implores and labors all he can  
For re-subjecting to Divine command  
The stubborn spirit of rebellious man."

All, who listened to him, felt that he was in earnest, that he was interested in the recovery of the sinner from his aberrations, in the salvation of the soul. In his preparations for the pulpit he was very laborious, particularly at that period of his ministry when he was in the habit of committing his sermons to memory. In his later years he continued to write them, first on the slate and afterwards on paper in a bold distinct hand but carried the manuscript with him into the pulpit. It was very difficult in the beginning to persuade him to read his discourses, lest he might give offence to some in the congregation who had conceived a prejudice against the practice and thus impair his influence, but after he once commenc-

ed the habit, he read even at his Lecture on Wednesday evening. During the period he committed his sermons to memory, the labor was very severe. His thoughts were occupied the whole week, by day and by night, in getting ready. His texts were usually selected on Sunday night, after his return from the Church and the preparation was protracted till the close of the week, so that in connection with the toil to which he submitted, he was often heard to say, "I have no pleasure of my life!"

Dr. Baker was a man of active mind and of fine natural endowments. If his education had been conducted on a more systematic plan, and continued through a larger period, he would, doubtless, have taken high rank as a scholar. He was, however, accurate in the knowledge which he did possess. After his entrance on the ministry, his time was so much absorbed in pastoral labor, that there was little leisure afforded for study beyond his necessary preparations for the pulpit. Astronomy was with him a favorite pursuit. He frequently discoursed on the wonderful display of the Divine perfections in the heavenly bodies and would reproduce with much satisfaction the interesting discussions and speculations of Dr. Dick, an author whom he greatly admired. He was familiar with the best German and English writers in Theology and was regarded as well read in the substantial literature of the day. The Bible was, however, the book which he carefully and faithfully studied. He also had some skill as a musician. He played very creditably upon the Piano, particularly German chorals, which he performed with great unction. He often played duets with his daughters and one of them received her entire musical instruction from him. The Doctor was no wit, and has left nothing to mark him as a brilliant man, but he was solid and endowed with strong, vigorous good sense. He seldom wrote for the press. The only discourse he ever furnished for publication is a sermon on the death of Rev. Dr. Frederick D. Schaeffer. The Doctorate of Divinity was conferred upon him by Lafayette College in 1837.

Dr. Baker possessed activity of body as well as of mind. He was a man of extraordinary endurance. Although afflicted in childhood with the white-swellings, from the effects of which he became lame and so continued through life, yet his accession to manhood brought with it a state of health, in every way, remarkable. In early life he was thin and

slender with rather a delicate appearance, but subsequently he grew robust and became quite corpulent. He was a man of great energy of character and possessed a perseverance which no obstacle could overcome.

The influence of Dr. Baker in our ecclesiastical councils was very great. He was a leading member of the Synod of Pennsylvania and his power was felt among the members in private and on the floor of Synod. All had confidence in his integrity and knew that his opinions were the result of the experience and observation of an enlightened and conscientious man, and they were willing to attach great weight to them. In transacting Synodical business—a large share of which was always allotted to him—the measures which he advocated or sustained, were usually wise, judicious and salutary in their results. "He appeared to me," says one of his associates "to form his opinions according to the objective merits of persons and things, uninfluenced by any love of popularity, by any ungenerous or narrow prejudices or by any considerations of self-interest. The divine law, the real good of man, the fitness of things constituted in their combination the standard by which he tested and proved all things." At Synod he was always willing to work when others were disposed to ask a dispensation from labor. He was repeatedly elected by his brethren to offices of honor and trust. He served for many years as Treasurer of the Synod, and his accounts were kept with the most rigid exactness. As President of the body he was distinguished for industry and zeal, impartiality and vigor. His earnestness and single-heartedness, it is true, frequently led him to debate with warmth and at great length, when, as presiding officer, he should have only listened and ruled; but every subject, discussed in Synod, interested his warm and pure heart, because he saw some connexion between it and the honor of the Savior or the welfare of the Church. He was regarded as the life and the soul of the Synod. He generally expressed his convictions with great animation and always secured the attention of the House. His speeches were delivered with peculiar earnestness and characteristic vehemence, and when there was any unpleasant excitement or acrimony of spirit manifested, he would usually restore good humor and pour oil on the troubled waters. In Synod he had many an earnest contest in his advocacy of the General Synod. Several times he was defeated in his effort to secure a re-union with that body, but he never despaired of ultimate success. The advantage to be derived from the

connection he thought was worthy of renewed and repeated exertion. He lived to see the object, so dear to his heart, finally accomplished, and he rejoiced in the result. He was a devoted friend to the institutions at Gettysburg and of all those general enterprises of benevolence, calculated to unite more closely the different sections and interests of our Church and to improve and elevate the character of our Lutheran population. "In the spirit of Christ and the Apostles the subject of missions" writes one who was intimately associated with him in Synod, "constituted a predominating interest in his soul. The annual Synodical Missionary Reports were always written by him *con amore*, and any person who wished to see all the vivacity, the illuminated countenance and the well-nigh violent gesticulation of Dr. B. as well as to obtain a specimen of his natural, unstudied eloquence would always be gratified, by introducing the general subject of our missions, their policy and extent. Hence his reports were of extraordinary length and entered into minute details. Some there were, less interested in these matters than he was, who objected to the length of these reports. I heard him complain of these objections, the week before he died. 'They are always complaining,' said he, with all his fervor and at the same brandishing his formidable cane, 'they are always complaining that my reports are *too long*, TOO LONG! Now I will let *them* try to write shorter reports.' Alas! he had only time to solicit a friend to write the next report, when he was called to his rest."

Dr. Baker had strong, marked peculiarities:

"He was a man

Whom no one could have passed without remark—"

They were interwoven with his nature, connected with his personal appearance, seen in his tell-tale face and stamped upon his character. His emphatic manner, his significant gesticulation, his disregard of the opinions of the world, the absence of all equivocation or double-meanings in his intercourse with others, his inability to appreciate *puns*, which to him were only palpable untruths, his want of sympathy with the false delicacy and popular phrases of the day, his fondness for conversation and his appropriation of the lion's share of it to himself are familiar to all, who knew him, and they were the subjects of frequent comment. He was a man of strong prejudices, but he seldom became offended, unless there was great provocation. He would remember past grievances, but

was never vindictive. He was always willing to forgive the offender and ready to do him a kind favor. His disposition was sensitive and his spirits easily depressed. He was, indeed, often despondent, and would sometimes sit down and brood for hours over some real or imaginary wrong inflicted; yet he could be easily roused from this state of mind, and was very much influenced by the opinions of those whom he loved.

He was also often very absent-minded. Some ludicrous incidents are told of his going out with a torn coat, worn in his study, to make visits, and not observing his mistake until he was some distance from home, or had already entered the house of his host. He would frequently likewise pass along the streets, apparently absorbed in thought or some profound mental process, unconscious of what was transpiring around him, his hand all the time in constant action as he moved around with his long cane, his constant attendant. He disliked exceedingly to be called "old," and any allusion to "aged servant" in the public prayers of other clergymen was very annoying. When he was President of the Directors of Public Schools in Lancaster, Hon. James Buchanan was associated with him in the Board, and frequently, when speaking of him or addressing him, would playfully say, "the old gentleman," "the venerable Doctor," etc. But the thing was not relished by the subject of our sketch, who remembered it some years afterwards, and returned the compliment. When Mr. Buchanan became a candidate for the Presidency, his age, of course, transpired, and just after the election, the two old friends unexpectedly met in a Daguerreian Room in the city of Philadelphia. The Doctor seized the President by the hand, in his earnest, emphatic manner, and, by no means in a whisper, said, "Well Mr. Buchanan, how are you, Sir? Well, Sir, when you and I used to meet in Lancaster, years ago, you often spoke of me as the "old gentleman," "Sir, but I find now, Sir, that you are just one year older than I am, Sir!" Mr. Buchanan laughed, and said it was a great mistake on his part to let his age become so public.

Dr. Baker was a man of warm, catholic spirit and was highly esteemed by persons of every religious denomination. He brought no sectarian fire to the sacred altar, but poured upon it the sweet incense of love, prayer, and gratitude with the whole brotherhood of those who rejoice in "one Lord, one Faith, one Baptism." Yet he loved the church of his birth, and grieved if he heard of any one forsaking her bor-

ders. He had Church-feeling, although there was in him none of that illiberal or intolerant spirit, which proscribes those who are found in another branch of the Christian Church. He was, whilst Pastor in Lancaster, on the most intimate terms with Rev. Dr. Bowman, of the Episcopal Church, the present assistant Bishop of the State of Pennsylvania, and there existed a strong feeling of mutual attachment. They frequently interchanged visits and seemed to enjoy each other's society. But the Doctor could never endure the arrogant pretensions of those in the Episcopal Church, who were constantly asserting that *their* church was the only *true* Church, and *her* ministers the *only* genuine successors of the Apostles. "I have often heard him," says one, who often saw them together, propose the inquiry to the Bishop, "Do you know, Sir, who I am? I will tell you, Sir; I am the Rt. Rev. John C. Baker, Bishop of the Evangelical Lutheran Congregation of the Holy Trinity Church, Lancaster!" and whilst saying this, he would rise from his chair and walk up and down the room with great earnestness, but he never exhibited any bitterness in his spirit or unkindness in his manner.

The Doctor was never deterred from the discharge of duty by the fear of man. When he was convinced that a certain measure was right or a certain course proper, he was never influenced by a time-serving policy. If he believed a principle was involved, he was very firm, even inflexible. As an illustration we refer to his position in connexion with the Temperance Reform. He became an early friend of the cause, and closely identified with its operations. This was at the time rather an unpopular measure, and his course necessarily awakened in some directions, opposition to him. It was the custom during his residence at Lancaster for parties from the country to come to the city to be married. Every year there were hundreds of marriages solemnized in this way. Individuals with their friends, would drive some distance, to Lancaster, stop at a hotel, and request the landlord to send for a minister to perform the ceremony. As the Doctor was well known and highly esteemed, he was generally selected. He usually had, during the year, more weddings than all the other clergymen together. But in consequence of his cordial interest and active efforts in the Temperance movement, he alienated from him many of the landlords, all of them, too, respectable men, and consequently there was a great diminution in the number of his marriages, the tavern-keepers send-

ing for other clergymen, not favorable to the reform or prominent in promoting it. A pecuniary loss was, of course, sustained by the Doctor, yet his ardor in the cause was not cooled, or his zeal diminished in advocating and promoting the object. He was himself a remarkably temperate man. He abandoned the use of tobacco, although he had been addicted to the habit for many years. He resolved to give it up, and with comparatively little difficulty succeeded in gaining the complete mastery over his desire, although he had for many years used to excess the article in more than one form. This is only another illustration of the energy of will and strength of purpose he possessed, of the power he had acquired over himself.

In his private life, Dr. Baker was very attractive. All appeared to recognize his great personal worth. He was one of the noblest, purest, best men that ever lived. No one ever doubted his sincerity or questioned his uprightness. So transparent was his character that you could look into it as through a window. Frank and confiding, he would open to you his heart, with all the ingenuous innocence of a little child. There was never in him anything like concealment or false appearance. He had no screen, behind which he would hide himself. What he felt he said. He was an "Israelite, indeed, in whom there is no guile." He had an utter abhorrence of petty intrigue or cunning duplicity. He could not perpetrate a mean action, he would not connive at one in another. His character was untarnished, above all suspicion. There was in his composition a delicate moral sense, and his whole life was ordered by principle rather than swayed by impulse. His principles were fixed and unwavering, not fitful and fluctuating. No temptation, however unexpected or subtle, could lead him to swerve from his enlightened or pure faith, or seduce him from the narrow path of conscientious rectitude. He was also distinguished for his child-like simplicity, which pervaded his whole character, and for his unaffected humility, amounting often to a shrinking modesty that excluded from his mind all forms and ideas of self-seeking. He was a man too, of great purity.

"Low desires,

Low thoughts, had there no place."

Pure in his own imagination, he could not think that others were not so. Unsophisticated in the use of language, he would sometimes use the words of Scripture in such a way

as to excite surprise, and would often say things, which other men would let unsaid, not because they are wrong, but simply because unfashionable to fastidious ears. He saw nothing improper or indelicate in their use, and could not imagine how others should find, in their utterance, an occasion of offence. His love of truth was also a leading characteristic. There was in the smallest matters the most inflexible adherence to truth. To his engagements he was always faithful. He never forgot a promise, or ever violated one. His simple word was as good as a bond. He met his pecuniary obligations promptly. Scrupulously exact in his accounts he paid his debts unto "the uttermost farthing." In his habits he was economical, and frugal in the gratification of his desires. With a salary, inadequate to his wants, he contracted no debts, which he could not liquidate, and although enjoying a limited income from other sources, his expenditures were liberal.

Dr. Baker was a man of warm affection and tender feeling, his heart overflowing, to use his own favorite expression, with "the milk of human kindness." He cherished no malice or bitterness or any feeling which was at variance with all that is lovely and gentle in Christianity. He seldom spoke unkindly of any one and only when compelled to express an opinion from a sense of duty. "On his tongue was the law of kindness" and in his heart peace and gentleness. He had a heart whose generous impulses even age could not restrain, whose gushing sympathies embraced the whole human family. There was nothing cynical or severe in his disposition or repulsive in his manners. He was affable, courteous, accessible to all, to persons of high and low estate. By him all were greeted alike, cordially, kindly, politely. His kindness and consideration to men of humble rank were indeed remarkable. He knew no difference between the President and the chimney-sweep—the child received as profound a bow as the Bishop or the Senator. At the table of the millionaire or at the board of the humble laborer, his conduct was precisely the same, and whether the one was covered with the luxuries of every clime and the other showed but a single dish he neither flattered on the one hand, nor expressed dissatisfaction on the other. In his presence all classes and conditions felt at ease and took delight. They seemed to realize that they had his earnest regard and kind sympathies, especially young children whom he soothed by his spontaneous attentions, interested with his in-

structive, animated and vivacious conversation, and encouraged with promising words to noble pursuits, high aims and pure joys. He had in an eminent degree that benevolence of heart, which rejoices in the happiness of others and was willing to make sacrifices to promote it. In all the relations of life he was the most unselfish and disinterested of men. As a friend he was sincere, generous and ardent. In his attachments he was very devoted. The friendships he formed were lasting and marked by genuine tenderness and delicacy of feeling. Bishop Reinke says, "on a certain occasion during a visit to the Doctor's study in Lancaster, he quite surprised me, after we had been talking about old times at school, by drawing from his desk some pictorial mementoes I had presented him with, in the days of our first love, which he had carefully and religiously preserved and continued to prize for the giver's sake." Never were the domestic virtues more beautifully illustrated or more highly adorned than at his own fire-side. His presence in the home circle was ever hailed with satisfaction and pleasure and he loved as ardently as he himself was loved. Of the cherished companion of his bosom he was deprived more than twenty years before his own death, but his affections for her memory remained unchilled by the changes of time. Nothing seemed so much to wound his feelings as to suggest to him the mere probability of a second marriage; "What," he would indignantly exclaim, "forget my *Wilhelmina*!" He would often speak of her with childlike attachment and with the deepest sensibility. He loved to visit her grave and would always refer to it as a hallowed spot in his affections.

But the crowning point of his excellence was his simple, unaffected, fervent piety. Of the purity of his religious life, of the soundness and strength of his faith in the Redeemer, of the spotlessness of his daily walk, no one, probably, ever entertained a doubt. He was regarded by all as an exemplary, consistent and faithful Christian. His whole life bore incontestable evidence of the sincerity of his profession and the influence of the truth upon his heart. He loved religion from an inward conviction of its Divine power; he made it the governing principle of all his actions. He was a good man, fearing God and full of the Holy Ghost. He loved the Savior. He loved the Church. He loved the communion of the saints, the souls of men, the glory of God. He had, it is true, his temptations and infirmities. They belong to humanity. But he confessed and lamented his short-comings.

He aimed at conformity to the Divine will, he labored to bring "into captivity every thought to the obedience of Christ" and "to adorn the doctrine of the Gospel." He cultivated a tenderness of conscience, a careful watchfulness against sins of the tongue, of the imagination and of the heart, as well as of the life, a constant penitential frame of mind. The service of his Divine Master was the desire of his heart, and the object of his life. "The joy of the Lord was his strength."

His life was laborious and useful; his death happy and peaceful. His work was done, nobly, worthily done, his mission accomplished, his warfare ended, his pilgrimage on earth finished. He went, saved through the righteousness of Christ, to reap that eternal recompense of reward, the crown of life, promised to all true believers. Already has he received the welcome greeting, "Come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world." Already has he entered the mansions of eternal rest, where all is peace and love and endless joy. Already he is added to the glorious company of the redeemed, of the just made perfect, wears the crown of immortal life and is filled with the fulness of the glory of God.

"Why mourn ye then for him, who, having run  
The bound of man's appointed years, at last,  
Life's blessings all enjoyed, life's labors done,  
Serenely to his final rest he passed;  
While the soft memory of his virtues, yet  
Lingers, like twilight hues when the bright sun is set?"

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## ARTICLE V.

### JUSTIFICATION BY FAITH ALONE.

THE doctrine of justification by faith in the atonement of Christ, is the common watchword and rallying point of all so-called Protestant denominations. It is the potent lever with which Luther, in the 16th century, lifted from its hinges a large portion of the then ecclesiastical world. With its proclamation, the Reformation was auspiciously inaugurated and successfully carried through. It constituted the *primus motor* of that world-historical event, which turned the germinal

life, literature, civilization and theology of the winding up of the mediæval ages into a new and glorious channel, which is destined to issue in the celestial city of our God.

Many expedients had formerly been employed, for a series of years, to effect a regeneration of the corrupt and deeply fallen church, but with little and ephemeral result. General councils had convened for this purpose, and adjourned, leaving matters essentially *in statu quo*. Emperors and princes had attempted to abolish some of the most glaring abuses, especially, as far as these infringed upon their real, or pretended authority, but had been outwitted by a crafty, scheming hierarchy. Sectaries had sprung up, thick as the frogs of Egypt, who labored in various ways, and by various means, to remove certain enormities which had shocked their religious sensibilities; but they were pretty generally all overpowered, sooner or later, by an all crushing Popish tyranny, and were made to vanish from the scene. They had all mistaken the true instrumentalities, as well as the proper method, for raising a degenerate church. Unwise in the selection of their means, they failed in accomplishing their object. Their voice of warning and protest, was soon drowned amid the phrenzied vociferations from the Vatican of "Crucify them, crucify them!" Some of the "*Reformers before the Reformation*" had, indeed, found the real panacea for their own spiritual disorders, but only partially perceived its proper place in the catalogue of remedial agents, and its generic character, for the restoration of the Savior's kingdom to its pristine, apostolic purity and health. For there were still individual monks, whose daily prayers was, "*Credo, quod tu, mi Domine Jesu Christe, solus es mea justitia et redemptio;*" and bishops, who had chosen for their motto, "*Spes mea crux Christi, gratiam, non opera, quaero.*" Yet, they, one and all, neglected to give due pre-eminence to this ground of their hope and peace, when they came forward to raise a bulwark against the withering influence of the Papacy; or else kept it (thus burying their talent) within the narrow circumvallation of the cloister. When acting in the capacity of reformers, they forgot to bring their personal experience to bear upon their heaven conceived purposes. They generally fixed upon some single point, lying upon the surface of the church's corrupt life, instead of going to the centre, whence to correct and right the whole circumference. They employed themselves too much in clearing the foul stream, before cleansing the polluted fountain head, from which it all sprang.

Having too little to do with the prime factors of christianity, with the beating, living heart of its vitality, their cause and efforts were correspondingly weak.

For centuries the fundamental and central doctrine of a living evangelical church had lain dormant under an immense mass of human rubbish; and had, perhaps, never, since the time of the apostles, been so vividly the ruling principle of the church's theological consciousness, and the source of her religious life, as it was made to be by the Reformation, in the 16th century. Self-righteousness, pilgrimages, indulgences, monastic vows, celibacy, the worship of Saints, &c., had, for a long period, well nigh usurped its place. These and other inventions, together with the gaudy glitter of a sensuous, pompous cultus, had thrust it into oblivion.

The effects of its obscurity and disuse are largely written upon the pages of mediæval history. An almost impenetrable darkness lies upon that era, with only here and there a twinkling star to break the monotony of the deepest night. One consecutive stream of moral turpitude, starting from the triple crown of Rome, as its miasmatic fountain, flowed through all the arteries and veins of the entire organism of the church. Unheard of crimes and vices—"such as are not so much as named among the Gentiles"—coupled, as they were, with skulking septicism and infidelity, sneering mockery and buffoonery at the most sacred things, and a universal degeneracy of morals, rolled as a billowing tide, over the western christian world, threatening to swallow up, in its destructive vortex, the few remaining vestiges of better days. The whole body ecclesiastic was passing rapidly into moral putrefaction, which the revival of letters alone, had no power to arrest. "They that sleep, sleep in the night, and they that be drunken, are drunken in the night." The daughter of Zion presented the melancholy aspect once more, which it had borne in the days of Isaiah, and which is so graphically depicted by him, "From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrefying sores; which have not been closed nor bound up, nor mollified with ointment"—the precious ointment of the Gospel. And when at length the coruscations of the dawning day, the purpling of the aurora on the horizon, became visible, the outrage which an ignorant and ambitious clergy had practiced upon the laity, by incessant acts of usurpation and tyranny, avenged itself in furious outbreaks, and wild excesses of the unsatisfied wants of men. The

birth-throes which had been quivering through the ecclesiastical organism, were coming to the birth. No Papal bull could allay them; no infernal fire of the inquisition could consume the new life which was struggling into being, after having lain in the bosom of the church for so long a time. Direful, tumultuating voices of penitents (*crucifratres*) resounded in the streets of European cities. Crowds of processionists, travelling bare-footed, and almost naked in mid-winter, inflicting cruel tortures and flagellations upon themselves, and singing solemn, soul-stirring hymns (among which the well-known and powerful "*Dies irae*" was conspicuous), overflowed Italy and Upper Germany, seeking what the *imputed* righteousness of the Godman alone can supply. The breaking out of the black plague at that time, which depopulated entire cities and villages, together with an expected invasion of the Turks, and the anticipated nearness of the judgment day, gave additional horror to the already terrible spectacle, and made the sense of sin and guilt still more alarming and vivid.

But whilst the spiritual wants and soul agonies of sinful men were playing out this tragic drama, and the western church was trembling to her centre with tremendous, earthquake-like convulsions and paroxysms, her ever-living Head was raising up, and preparing his servant, who should stand, as another Elias, among the Baal-priests of Anti-Christian, Papal Rome, to witness for God's righteousness, as wrought out by his Divine Son, for the free pardon and imputation to every penitent and believing sinner. Thus room had been made for a new, and yet the old, original, apostolic order of things in the world's life. The negative part of the work for the ushering in of a new epoch in the history of the Church, and the world at large, was completed; for which other causes and processes, besides those alluded to above, had also been subservient. The positive was to come. And come it did; when the time of refreshing from the Lord had arrived. The hero of faith who, according to Carlyle, was both prophet and priest, stepped upon the stage, and raised the long prostrated candlestick, and forth it shone over near and distant lands, with its ancient and wonted effulgence. It was found to have lost nought of its intrinsic virtue and distinguishing power, by lying in obscurity for so many centuries. The champion of the Reformation struck his keynote of theology—the free justification of the sinner, conditioned only by the apprehension of the Redeemer's merits by faith.

Its power upon the upheaving, dashing sea of human excitement and conscientious alarm, was almost magical. What Popish bulls, the inquisition tribunal, the rack and the gibbet could not do, was quickly brought about by that simple Gospel truth, with which Luther then startled the world. He had found the true palliative for the alarmed, as well as the effectual force with which to strip the Pope of his usurped, ridiculous power; the hierarchy of their arrogated authority, of arbitrarily dispensing absolution, the saints of their merit, and all relics of their attributed virtue; in whose place he re-instated Christ. He had discovered the hinge upon which the Church must swing. And placing her on it anew, those became useless which wicked ingenuity had invented. A new, vigorous life was brought into the Church—the life which comes through the righteousness of the Godman. And whilst he demolished on one side, he built up on the other. Or, rather, in basing the Church again upon her central foundation, the humanly reared fabric of Popery began to totter, and a large portion of it fell. The Reformation was not to be a vast work of destruction, vandalism and furious revolution. The advancement of the scheme assumed a negative aspect only, as it encroached upon and repelled resisting forces. A vacuum was not allowed to exist for a moment. It was a struggle between two opposite powers for the supremacy in the hearts of men. As the one became victorious, the other was defeated and driven from its entrenchment. Erasmus and others, could lay bare festering sores, without affording the effectual balm to heal them. This Luther was sent to do. And this, also, is his heaven-given credentials to the world of his Divine call; it is God's sanction and signature upon his work, and constitutes him *the Reformer of the 16th century*, to whom all the other illustrious names, in the same cause, were only apprentices and helpers in the gigantic work which he commenced and carried through, with ardent energy, and undaunted prowess. Remarks Guericke: "This invests Luther with the true character of a Reformer, that without having any selfish object in view, he unreservedly yielded to be an obedient instrument in God's hand; that he followed the grand fundamental truth of the Gospel, in all its compass, with holy and pure enthusiasm, that he announced and witnessed for the Divine truth, with which his spirit and heart were filled; that he openly and fearlessly proclaimed it in the Church, against the open and dominant corruption, and every God-opposing principle,

(which it alone could eradicate,) because his God and circumstances led and necessitated him so to do; and that he did not endeavor to escape from the effects which the truth was producing, and which were brought about by the Sovereign Head of Zion, without any pre-calculation on his part. Trusting in the name of the Most High, he stood immovable, as a rock, in the tempest driven ocean, himself growing in knowledge from one degree to another. Thus the Reformation was not the work of man, but of God.

It is not the priority of commencing the Reformation between Luther and Zwingle, which entitles the one to the greater regard and gratitude of christendom over the other, although, even on this score, the palm would fall to the former. This question cannot be decided by the mere settlement of that dispute. For other matters, and matters of much higher momentousness, come into consideration here. And these can only be disposed of by paying due attention to their respective theologies, their personal experience, the training and education by which they were placed in the posture which we find them to hold, their method of procedure, and the principles which were therein unfolded. Chronology is too formal a thing to be here allowed an audience. Zwingle was chiefly led to raise his voice against the abominations and religious abuses of Rome, by his literary pursuits, and scientific theological investigations. In this school, rather than in the school of religious experience, had he been prepared to perform the work in which we find him engaged. Consequently, he did not start out with a Gospel doctrine, lying at the heart of Christianity. His first move was principally of a negative nature, consisting in the abolition of sundry, in themselves, innocuous ceremonies and practices, which Luther was quite willing to tolerate, provided only, that the word of God was not bound and could have free course. Not having passed through the fiery trials, the deep heart-rending agonies and struggles, through which Luther was providentially led, his system of religion received a corresponding stamp and coloring. The course of a man's education and the nature of his individual experience, always gives a peculiar shape and tone to the part which he takes in the world's history. *This* is only the projection out of himself of what had previously been formed within. The earnest man who stands forth, in bold relief, against the frivolity and hollowness of his age, will have been made such, not by the general processes at work in the sur-

rounding world, but by some unusual force, thrown into his soul, either by a special act of Providence, or by some other agency lying dormant in society. The hero, whether military, civil or religious, who comes forth to rebuke the world's cowardice, is not the mere out-growth of the world's life in his time. *It* has not made his soul heroic. His heroism, as in the case of the Prussian General, Blücher, and others, may be the residue of a former age, or the autonomic, vigorous beginning of a new. The Reformer, who would open a new fountain of life for the Church, must himself have undergone the birth-throes, without which such life never comes into being; so that the man, as he appears before the world, will be the copy and mirror of what had transpired within the hidden recesses of the soul. The schools may qualify a man to propound theories, but the struggles and contest of the heart alone can prepare him to grapple with the awful problems of religious life.

The Reformed Theology, comprising the Zwinglio-Calvinistic in all its various modifications, we find to be just what could have been anticipated from its precedents. It not only diverges from the Lutheran in single points, in which are commonly termed the distinctive doctrines of the Lutheran Church, but it is an essentially different system from beginning to end. Doctrines which are apparently identical with our own, if viewed simply by themselves, are found to assume quite another shape, when looked upon from the Reformed stand-point. Thus the doctrine of justification by faith alone, which is indeed the "*Doctrina stantis et cadentis ecclesiae*," and with which we are more immediately engaged, has been inserted with the dogmatics of all so-called orthodox denominations. Viewed separately and independent of the place it holds in these creeds, it seems to be pretty nearly the same everywhere. But when we come to look at it in connexion with the entire doctrinal system of all these parties, a vast and radical difference will at once be perceived. In the Calvinistic, as well as all Calvinizing theologies, it is stripped of its practical, paramount import. It is a mere accessory and outward attachment to principles underlying it; and is shaped by them to fall into the place where those leave room for it. It is not the grand fundamental idea which pervades the structure from its centre to its extreme limits, but a kind of fungus on its surface. The Divine decrees, as resulting from God's sovereignty, meet us here at the very threshold, if we would enter its labyrinth.

A speculative, metaphysical tenet is assumed as unquestionably certain, and as a maxim, which can never lead astray. Whatsoever comes in its way, it devours, or casts aside. It solves, in its manner, the problem of the special Divine providence and man's free agency, and, *a priori*, unravels the profound mystery of the Spirit's agency in the human heart, either unto life eternal, or perdition. No endeavor is needed to dive down into this hidden depth, the springs of man's moral life and free will, because it has antecedently decided it all with its own inherent force. For, let it be remembered, that the decrees refer primarily, not to any gift of grace to be offered to the sinner's acceptance in the Godman, in whom is life eternal, but to the sinner's final destiny. They form themselves by way of distinction from the divine sovereignty, and then leap over the world of grace and truth, comprised in the person of the Redeemer, and fix on the issue of the probationer's earthly existence, directing him to heaven or consigning him to ruin. We do not affirm, however, that Zwingli<sup>1</sup> and Calvin set out with this tenet as an axiom from the very start of their theological career, but having once found and embraced it, they made all the revealed truths and doctrines of the gospel to square with this measure; for which Calvin's dialectics and all crushing logic so well qualified him.

But, if an act of God's will, independent of the incarnation of Christ and his mediatorship, and, consequently, irrespective of man's deportment to the overtures of mercy, immutably determines and settles his final lot, the doctrine of Justification by Faith in Christ alone, is naturally altered, and, in fact, disannulled altogether, as far as it bears upon the sinner's final blessedness or misery. He is, then, not saved by the imputation of the Redeemer's righteousness which appertains to his divine-human person, and which forms the *causa efficiens* of salvation according to the Lutheran system, but by the fiat of a sovereign will. Neither is it the free unforced act of man's spontaneity, by which the Savior is apprehended, and his redemption subjectified, and actualized, but the compulsory power of an irresistible decree by which it is impelled. Human salvation is made to stand in the resolution of the mind of God, and not in the grace and truth of the fulness of Christ. The incarnation, the economy of salvation and its vitalization in the sinner, come in as afterthoughts to a perfectly settled scheme going before, simply to expedite their consummation. A hidden decree has taken

the place of Christ, the means of grace, the power of faith, and human responsibility. It has been appositely remarked: "Where Theology comes to be of this sort, we have a dry mechanical separation perpetually between the subjective and objective factors of christian salvation, which has the effect, in the end, of thrusting the first out of the process altogether. Redemption is made to be a plan or device, over which God presides precisely as the mind of man may be said to rule a machine, and Christ comes in simply in the way of outward instrumental help to carry out the scheme. The objective side of salvation is wholly beyond the world in the mind of God; the subjective side of it holds in certain exercises brought to pass in particular men, in view of God's grace and by the help of his Spirit; Christ comes only to make room, in some way, for the ready communication of one world in such style with the other. One of the worst results of this way of looking at things is the notion of a limited statement; according to which Christ is taken to have come into the world and died, not for the race as a whole, but only for a part of it, the election of grace as it is sometimes styled, called out from the general mass beforehand by Divine decree. Where Christ is made to stand on the outside of our salvation, and this is felt to have its principles in God's purpose and will, touching men in a direct way, it is not possible indeed to avoid this consequence; unless by swinging over to the other existence of such an indefinite atonement, as either turns Christ's work into a Pelagian show or lands us in the error of Universalism."

This "swinging over" into Pelagianism has actually come to pass on a very extensive scale and with deleterious results. Calvinistic predestinarianism and Pelagian naturalism, and Semi-Pelagian semi-naturalism, are the contrary extremes to the sacramental system and scriptural realism of our church, and its doctrine of justification by faith. Thus seemingly far apart, they are in reality always closely related; just as all extremes, by the force of their own falsehood, have an inherent tendency to re-act, like a pendulum, into the very opposite from which they seem first to fly. Arminius and his coadjutors found no difficulty in holding fast almost the entire system of Calvinism, after having expunged therefrom the Divine decrees with their immediate collateral bearings. And all the denominations that sprang more or less directly from Genevan loins, or are at least pervaded by its

idealism and one-sided, concretely false spiritualism, have found it quite an easy matter to retain the Zwinglio-Calvinistic unsacramental theory throughout, together with all its bearing upon the person of Christ and the doctrine of justification by faith; though they had lighted on the opposite pole of predestination. Arminianism and Calvinistic predestinarianism suit equally well into the idealistic, unsacramental scheme. Hence, throughout the Protestant world, we have only two *radically* different theories—the Lutheran, which places itself on Divine grace in the form of creative life; and the Reformed, which is also based *confessedly* on grace, but in the *form of thought*. It is quite characteristic of the latter, that the modern Rationalism of Germany was well satisfied with Zwingli's view of the nature of Baptism and the Holy Eucharist, which is now offered by certain men to the Lutheran Church in America for adoption, and is claimed to be the genuine doctrine of the Bible, drawn from it without any prejudicing Symbolic influence. Wilberforce is correct when he writes: "Since the Divine decrees were in reality a reflection cast beforehand by the facts of mediation, it was impossible to destroy their true character, without observing men's perception of that great doctrine with which they were connected, and consequently has a direct tendency to conceal from men a large part of the scheme of Mediation. For, since God's decrees were no longer looked upon as the law, by which he dealt with those who were members of His Son's Body, but were independent antecedent decrees of the Great Creator, they plainly led men to look away from the system of grace to the system of nature. And herein does Calvinism touch on that very error of Pelagianism to which it professes to be most opposed. Hence rejecting the "*Decretum horribile*" and leaping off the "cliff of the *proton pseudos* in Calvinism our sects generally have swamped in the mire of Semi-Pelagianism, without casting off the marked costume of the former. Their machinery for conversion, their mechanical notions of its nature, their appliances "to get men through" as they call it, all lie in this bog of misery. Their system is a compound of nature and grace, in which the latter dwindles down to a mere minimum, and is more a thing confessed, than really at hand, and entering into the production of salvation with real life-creating power. Thus, for instance, infant regeneration by the sacrament of Baptism, which is truly the test of men's belief in Divine grace, as the exclusive factor of man's

renewal, is strenuously denied, and looked upon as a fragment of Popery which still held a place in the mind of the great advocate and defender of justification by faith alone. In the only instance in which we can entirely disengage the coöperation of man from the action of the Divine power, we hear the demur, which alone would be presumptive evidence enough, that in other cases there is also no actual belief in the exclusive agency of the Deity as the Parent of all holy action in the church of the redeemed. According to the Semi-Pelagian view of Sectarianism, the Divine Word convinces the understanding by the power of abstract truth, with which it is charged, to perform certain moral duties and obligations therein enjoined, and to believe in Christ Baptism becomes a precept, and a law, which it is a duty to observe, not on account of the life and blessing imparted to the observant, but for the purpose of showing forth his obedient mind. The Lord's Supper is made to pass for like ceremony and show. No objective grace is allowed them. The human mind is the prime actor to give them force and meaning. They simply exhibit truth symbolically, which must be understood and put to practice to give them any value. The whole scheme looks away from grace to nature, to the natural powers in man, which need only be convinced of duty, of love to God and our neighbor, and of the unrighteousness of sin, by a supernatural power, to bring forth the fruits of godliness and of a holy life. But (we may well ask) what becomes thus of the much lauded doctrine of justification by faith alone, as Luther taught it, for which this view still stickles, notwithstanding all these monstrous assumptions? The body may remain, but the soul is gone. It has become a corpse.

Hence, in these two theological systems, the Calvinistic and the Arminian (the latter of which is playing over so destructively into a certain hue of Theology in our church in America) which, apparently antagonistic, differ only specifically, whilst they are ultimately and generically one, the soterological interest is obscured and paralyzed, if not out of the process of human salvation altogether. On the one hand, it is oppressed with the *incubus* of an irresistible decree; and on the other, with an exaltation of man's capabilities to work out his own salvation, leaving room only for some kind of Divine help in a formal way. The doctrine of justification by faith is permitted to occupy a place in the Theological system, to fill up a gap, as an expletive. But is pushed from the centre to the periphery. It is divested of its formal im-

port and consoling power. The personal certainty and ground of salvation are made the stand, not in a real union of human spontaneity and Divine objectivity, but either in a decree lying outside of it altogether, or else in human moral ability, equally extensive to and beyond it. Consequently, their Theology does not cluster around it as its nucleus. It is not elaborated from it as its vital doctrine; and does not evolve from it by any organic process, but is fitted into its structure. Gass has openly confessed and correctly remarked: "The Reformed doctrine (in its generic sense) of faith (scientifically and systematically exhibited) is thus constructed: the false is expunged from the system of Theological ideas, and the evangelically true, as newly found, is inserted methodically arranged and corrected. Whereas, of Lutheran dogmatics it may be said, that they grow around the symbolically fixed idea of justification by faith."

This distinguishing characteristic is just and true. Luther's Theology cannot be an inorganic, mechanical structure without an all-pervading, all-influencing principle. His deeply significant life and personal rich experience would alone forbid it. To conceive of it any other way is to take a key which can never unlock to our contemplation the entrance into its stately, magnificently simple palace. This, Luther felt himself. How profound a prostration and how deep an insight into the organic economy of human redemption and salvation does he manifest over against modern piece-meal Theologies, when he remarks: "If our adversaries earnestly and truly believed that they (the scriptures) are the word of God, they would not so trivially make them a mere sport and toy, but would hold them in the highest regard, and receive their teachings without all questionings and disputations. They would then also know that one word involves them all, and that all are comprehended in one; and again, that one comprises them all; so that to drop one is, to make way for the gradual falling off of the others, one by one. For they are all included in one another and belong together. Hence, let no one doubt, but that if he deny God in one article, he has denied him in all. He cannot be divided fragmentarily into four articles, but is wholly and perfectly in each and every article, one and the same God."† No one can well have the hardihood to suppose that Luther knew not what he was about in saying this (as those evidently take it, who imagine to be able to distinguish between fundamentals and non-fundamentals in his doctrinal system), and that his Theology is a

mere jumble of Romish reminiscences and Bible truths, strung together hap-hazardly, without any internal coherence and order. It forms, according to his own apt illustration, a perfect whole, rather full and complete, like an exquisitely wrought golden ring, which cannot be altered without changing its form into something else altogether; and from which nothing can be taken away without effecting a fatal rupture. A small particle of a foreign substance, a little leaven of error, leaveneth the whole lump and vitiates the whole system.

Or do men, indeed, believe that the doctrine of the Savior's person, of the holy sacraments, of the nature of regeneration, &c., can be set aside without materially altering to its very core, Luther's entire creed? May this all be consigned to the tomb of the Capulets, only to eling the faster to the marrow and quintessence of his Divinity, as contained in the doctrine of justification by faith? So some think and affirm. But what a contradiction would this be. "Saul among the prophets" was surely no greater anomaly and incongruity, than the idea of Luther quietly seated among our modern rectifiers of his Theology, to be taught the way of God more correctly at their feet. What a compliment, moreover, to the cause of the Lutheran Reformation—that signal work of Divine mercy and compassion—to conceive of its worthies generally, and most of all, the very Moses of its achievements and glorious exodus as having no power to discriminate between the accidental and essential in so clear a case as this of the sacraments and the person of Christ is now taken to be, but actually filling all Europe with their testimony about it, as though it belonged, in some way, to the very heart of christianity, when every child, and especially every thinking American may now see, that they were pursuing a shadow from first to last! The very conception is grievously presumptuous and absurd. The sacramental doctrines and christology of Luther were no outward fungus upon his system. They lie imbedded in its inmost life. To part with them is, to surrender the holy cause of the Reformation itself, as Luther had it in his mind, and to rob his creed of its original physiognomy, life and heart, which would leave nothing but a defunct skeleton. To think of an unsacramental theory of religion as one and the same with the evangelical Lutheran only disburdened of its doctrine of the sacrament and of the person of Christ—"as though this were an old crooked hat to be kept on or laid off at pleasure—can only

show the shallow character of the whole Theology for which any such thought is possible." The rejection of Luther's views of the holy sacraments involves the casting over board of his christology, which conditions the former. And to give it up, is to surrender this conception of faith; which again must make the forensic act of justifying the sinner, as conditioned by faith, a correspondingly different thing, unless our minds would choose the rest, satisfied with interminable inconsistencies and contradictions. To drop from our noble Augustana what it sets forth as the true nature of the sacraments and the Biblical view of the Redeemer's person, and yet pretend to be satisfied with its doctrine of justification by faith as sound and good, must be taken for gross inconsequence. Any notion that will admit no regenerating grace to Baptism, no mystical presence of the glorified Godman in the Lord's Supper, must be counted utterly foreign from the heart-principle of Luther's creed. Its view of the nature of faith and its contents, and the free pardon of the sinner on account of the object embraced by faith, necessarily brings along with it, all that the sacramental interest includes. His scheme of religion, thus, in the nature of the case, is materially different throughout from that of any mutilation of his creed.

Luther started out in his Theological career, not with a philosophical maxim or tenet, but with the central fact of religious life and experience. For he had not learned his religion in the schools. No *systematic* study of the scriptures, even, had informed him of what Christianity is in its simplest and rudimentary nature. Neither had he derived this knowledge from the tomes of the fathers, though he acknowledged his indebtedness to some of them for the incitement which they gave him to seek the "one thing needful." No theory had enlightened and taught him how the mystical body of Christ, in its individual members as well as collective capacity, lives in and by its Divine Head. The Almighty had led him a far different, more practical and promising path. His own heart had been the great laboratory where the *punctum saliens* of his creed was formed by the Divine Word. A profound acquaintance with his fallen nature and sinfulness, and with the Divine wrath upon him in this condition, had driven him well nigh to despair in his monastery which he had entered to appease the frowns of an offended God. All his fastings, and self-tortures, and scrupulous observance of the multitudinous proscriptions of monastic life, could not effectually

bid "Peace, be still," to the commotions within. It served only to aggravate his misery and troubles. The sense of his condemnation brought him to the very verge of spiritual ruin. At length he was told of the remission of sin for Christ's sake, when apprehended by faith. He had often repeated these words in the Apostolic Symbol, but he had never understood nor felt their force as now. They fell into his heart with magic-like effect. He embraced with joyous exultation what his soul had been in search of so earnestly and so long—the forgiveness of his sins and justification before God through the Redeemer in whom he confidently put his trust.

This consoling Gospel truth which wrought with such supernatural power upon his soul, which had made itself felt with such overwhelming influence in quieting his heart, he always afterwards prized above all things. This he would subject to no compromise. All the subtlety of his adversaries could not wrench from the firm grasp of his faith, or obscure it in any degree. It was always uppermost in his mind.<sup>3</sup> It formed the key-note of all his preaching, of his polemics against Popery, of his refutation of the Sacramentarians, of the fixing and elaborations of his convictions concerning the true nature of the means of grace; in short, it underlies his Theology (doctrine of God,) Anthropology, Christology, and, even, Eschatology.

Its light is made to fall upon his path wherever he may be rambling upon the wide domain of his sphere of labor. He uses it as the pole-star in his exercises. It directs his steps, whether he be commenting on the Pentateuch, the historicals, poetical and prophetic books of the Old Testament, or whether he be expounding the writings of the New. He never loses sight of this cynosure. And, consequently, though we are, at times, compelled to dissent from him in the explanation of the historical, philological and archaeological details of certain sections and passages, we almost invariably agree with him in the doctrinal import which he deduces. It was also his reliable compass to steer him clear of the rocks and sand-banks upon which many of his cotemporaries foundered. It served as a safe-guard against fruitless speculations—against the unscriptural doctrine of an absolute predestination unto life, and reprobation unto perdition, to which he seems to have been somewhat inclined in the youthful ardency of his expanding mind. In his treatise "*De servo arbitrio*," in which he grapples with the great problem which has puzzled many a thinker, of reconciling the special

Providence of God and human freedom, he sets forth in very strong terms, the thralldom of the human will and the Divine *concursum* in its volitions and acts. He was, it must be allowed, in the right over against the stale Pelagianism of Erasmus; and his views were evidently at a considerable remove from the subsequent theory of Calvin and Beza, who pushed philosophical necessariosness to its furthest limits. Yet there are, to say the least, expressions in it which were scarcely sufficiently guarded against our apprehensions. The unquestionable truth, however, which was the pulsating heart of his creed, restrained him from going to fatalistic extremes. He soon left the field of speculation upon which he had scarcely set his foot, and threw his whole energetic soul into the practical, productive sphere of Christianity. He made no more attempts to solve, or cut the Gordian knot. He had found a more yielding field to cultivate. The world's justification and peace before God became the object, more fully still, of his prayers and restless literary life. He was experimentally certain that theology must be practical (for the practical and true are here well nigh synonymous) to tell upon the destiny of mankind; it must engage itself, first of all, with the principles which are level to the minds of all, and which shall yet, for this very reason, reach down to the springs of man's moral life and create it anew and turn in into its heaven-appointed channel. Herein lies the explanation, which Luther's word, when it was first spoken, electrified the world; and also a voucher for its truthfulness and scripturality.

But in order to perceive the plan which this doctrine occupies in Lutheran theology, the relation in which it stands to some of the other dogmas which enter into it, the inward coherence and harmony of the structure; the impossibility of dropping anything or adding anything without marring and destroying the whole, let us first direct our attention to the nature of faith which forms so important an element in the sinner's justification. For it will be found that the view we take of it, and its holy contents will have much to do with the conception we have of the person of Christ; and thus again will, to a great measure, determine our idea of the nature of the sacraments, and the word of God. Its bearing upon these we will endeavor to trace and sketch out, if life and leisure are given, in a subsequent article.

Our older Divines comprise in an analytical definition of faith the following three elements, viz: 1. *notitia* or knowledge of the object of faith, of Christ and his merit, of the

grace of God or the remission of sin, &c., 2. *assensus* or the approving judgment of the intellect, that for Christ's sake, his merits and satisfaction, the sinner can obtain pardon, and 3. *fiducia* or that act of the will by which the sinner acquiesces in Christ, the Mediator, as the cause of pardon and eternal life. This, however, is an analysis of the comprehensive nature of faith, and its full development to its normal state; and also of the manner of its rise in ordinary cases. For it is not supposed, that all these several parts included in the definition to be equally essential to faith as an existing fact in the human soul. The meaning is not, that these are the three component parts of which its primal essence consists. This is evident from their own further elucidations of the definition itself. The presence of the first two elements is acknowledged to exist in certain individuals, who can yet not be said to have a particle of real, genuine, saving faith. It is not maintained that the man of a mere historical belief, whose intellect acquiesces in the facts of the Redeemer's life, the vicarious character of his sufferings, and the moral excellence of his doctrines, and precepts, has *eo ipso*, at least, a minimum of the same thing which constitutes the true believer a son of God, and an heir of eternal life. The assent of the reason or the abstract acquiescence of the logical consciousness to the revealed truths, and historical events of the inspired volume, is not a portion of real faith itself, as for example, a grain of gold is a parcel of a large ingot of the same precious metal. Formal intelligence and intellectual assent are looked upon as conditions, without which faith is not wrought by the means of preaching, and instruction. It lies in their very nature to appeal to their understanding, first of all, which is the avenue or inlet for the Divine Spirit into the human heart, where these means are employed. Here the opposing obstacles must be removed to bring about that child-like passivity, without which entrance into the kingdom of God is not possible. Mathew 18: 3-4. Yet the understanding is not the hearth where the sacred fire of faith is kindled. It is the holy, but not the most holy place. The ark of the covenant with its mercy seat, its overshadowing cherubim, where the glory of the Divine presence reveals itself, and where the Infinite holds intercourse with the finite is not there. A knowledge of the Gospel scheme and the reason's assent to it as true and divinely originated, are only, on the one hand, the preliminaries and preparatory

steps for the begetting of faith in the human heart, and hence cannot constitute an integral part of its simplest form ; and on the other, they follow its existence and activity, and are comprehended within its gigantic grasp and scope, on account of the universal aspect which it bears to the entire man, without, however, entering into its original essence. Just as perception stands related to self consciousness, and is the condition of its rise ; still the latter is not a part of the former. For although the ever consciousness of *the use* and the *not use*, through perception, are simultaneous and correlative, it would still be a strange psychology, that would define self-consciousness to be identical with perception and the will. It is true, these are rooted and imbedded in consciousness, and cannot, *de facto*, be separated from it, for it underlies them both. Yet they are by no means simply the same. It should ever be borne in mind, that whilst confession is made with the mouth unto salvation, it is with the *heart* that man believeth unto righteousness. Rom. 10: 10. The knowledge which the logical understanding has of God's verbal revelation, and to which reason has given its approving assent, is something far different from that *γινωσκεις* which the apostle John declares to be eternal life. John 17: 3. The former is notional and mediate, the latter is real and immediate. And of this Olshausen remarks, "that it is not a defective, notional knowledge of God, but a real possession of his being and nature." In a real sense, like can only know like. It is a Divine faculty acting by divine impulse, which perceives the Divine, and not the natural understanding of the mind. But this faculty lies in ruins in the natural man, and cannot exercise itself until it is reconstructed by the creative energy of grace. Hence, the things of the Spirit of God are foolishness to the natural man. He has no power of discerning them. Cor. 2: 14. The restoration of this power of the soul is the condition of all real intelligence in the kingdom of God. This only is the capacitation for the apprehension of the realities and substantial truths in the spiritual world. To reverse this is to fall into Rationalism whether perceived or not. Hence the deep saying of Auzelm: "*Neque enim quæro intelligere, ut credam, sed credo, ut intelligam.*"

Fiducia, the third element of faith, according to the definition, is said to be that *actus voluntatis quo peccator conversus et renatus aride expetit et quaerit misericordiam, &c.* Faith then, is made ultimately to stand in the will, which, as is well

known, is a general faculty. It pervades all the other powers of the mind, and does not stand simply at the side, and independent of them. It inseparably comprises them all, and being more general and comprehensive, it of course lies also deeper. It goes further back to the root of man's intellectual, sensational and moral being. It is the very point in which his personality holds—the point of coincidence between his moral and natural parts, the former of which is inactive and dead in the unregenerate. In and by the will arises his spontaneity, by virtue of which he is lifted above the sphere of natural causes, laws and effects, and becomes a self-acting, personal being. His consciousness will always receive its quality and character from the quality of his nature. Christian consciousness differs widely from the consciousness of the natural man. The former has a moral, religious of divine element for the pervading controlling power of its entire contents, which, prior to conversion and faith, is felt simply as a want and deprivation, and not as a thing possessed, bearing witness in this way, that the religious state is the normal condition of man in the purpose of the Creator. For this reason our Psychologies generally, seem very defective and incomplete. They are, at least, heathen psychologies teaching man's psychical nature only partially, by viewing it in its abnormal and unrestored condition, in which man is not truly and fully man, and does not come up to the divine idea concerning himself. Faith is just as essential a faculty in the soul of the christian as the understanding, reason or memory, with only this difference, that the former is a moral power, while the latter are natural powers. Christ and his grace and truth, are not apprehended by the logical understanding, any more than a spirit is perceived by perception. Faith cannot be exercised by the natural will simply turned unto Christ the Savior, because as such, it would be devoid of all moral quality and character. Merely to turn the will unto God, to whom it is naturally antipodal—it matters little whether by self determination, by a conviction of truth, or duty wrought upon the intellect, or by a mighty irresistible truth of the Holy Ghost—could never make man a free son of God, who acted freely in following Christ, his heaven-appointed Lord, and in doing his commandments. For the will is related to, and conditioned by the inclinations of our nature. *It* gives character and tendency to the will. Our human nature in its present condition, with its inherent desires, propensities and passions, is

the substratum upon which the *ego* as personality, the human will reposes. It acts freely when its volitions are in consonance with the propensities of our nature; but acts unfreely and by compulsion when forced by external circumstances and influences, by self-resolution (which it is possible for the *liberum arbitrium* to form), or even by a divine impulse, simply upon itself, to act at variance with, or antagonistic to the proclivity of our nature. Hence, the conversion of the sinner by the Divine Spirit, through the understanding simply, by an influence upon the will (if such a thing were possible) would be to make him a slavish servant of God.<sup>4</sup> No true freedom of obedience could ever rise in this manner. The will would remain at war with the inclinations. It would not be a lusting, merely, of the flesh against the spirit (Gal. 5: 17,) but a strife between the force of an acknowledged duty, obtruded upon the will by the power of the Holy Ghost, and its own tendency and inherent energy. The conviction of the mind wrought upon it by an overwhelming Divine Agency would be forcing the will in one direction, whilst its own proclivity, as imparted to it by human nature, tended in another. This would be intolerable thralldom and bondage. Yet if the Lord make us free, we are free minded, (John 8: 36). What is needed here is not chiefly the illumination of the understanding by the presentation of Divine logical truths and revealed ideas, and a conviction of those wrought upon the mind by supernatural power (as those appear to think who tell us that the Holy Ghost employs truth mainly verbal or symbolic to regenerate man), but a creative power to re-create the soul. Not the acts of the soul only need a change, but its own moral nature needs reconstruction, a radical renewal, before the Divine in the form of grace or love can be understood; and before faith can be exercised in Christ the Divine Redeemer unto salvation. Wherever a rational soul exists, and not only where its faculties are in full blown action, there is a fit subject for the Spirit's work of regeneration and faith. Here the infant and adult mind are exactly on a level; the infant mind being the normal state to which the adult mind must come before regeneration and faith can take place.<sup>5</sup>

Not only has the action of holding intercourse with the Eternal been interrupted and suspended by the intervention of sin, but the organ itself, which alone carries on this communication, is utterly paralyzed, ruined. No amount of precept and law, of notional and theoretic truth, though all given

by divine inspiration and issued from heaven, can restore this communication, can knit together this broken link. All authority, tradition or outward word in the form of logical proposition, though divinely originated and abundantly accredited, cannot bring into the soul a living faith in the things which belong to the unseen world; for the very good reason, that the faculty is not there naturally and previously, to apprehend the Divine, of which these bear witness. Still, a new soul is not created in the act of regeneration. It still exists since the fall. Its intellectual, sensational and volitive faculties in their relation to natural objects are still there though also deteriorated and crippled. But its moral nature is disordered and dead, crushed under the burthen of sin and guilt, which waits for reconstruction by the spiritual Architect before it can act in the power of faith, for the apprehension and appropriation of grace and saving life. The natural understanding can apprehend the things pertaining to the sphere of nature, but not the objects which belong to the orb of grace and truth in Christ Jesus. It can indeed form notions of them when presented by the sacred oracles for contemplation, but these will be abstract notions without power and life, and not the concrete realities themselves. In this sense we take our Lord to say, "If they hear not Moses and the prophets, neither will they be persuaded though one were raised from the dead." Let a prophet come and work miracles in attestation of his heavenly mission; and then declare to us his message, charged with divine realities, and however well our judgment might be satisfied with his alleged credentials, still the report as such could beget no actual faith in our souls. Let the arguments of the message be fully conclusive to our reason as logical or historical truths, so that no doubt remained on that score, they could yet not give us the capacity by which Christ is made to dwell in the heart. It might be all sufficient to convince us of earthly things, but would never effect a hearty persuasion and conviction about spiritual things. These stand related to a homogeneous moral faculty, which needs the Gospel, not merely as abstract propositions and veritable axioms, or as containing national ideas given by inspiration alone, but as the power of God unto salvation to effect a new creation and to set it in action. This power of God resides in the gospel inseparably (including the holy sacraments) in consequence of the Holy Ghost who through and in it, as his proper organ, exerts his saving, creative power.

"The words which I speak", says the Savior, "they are truth and they are life." They are truth in the mystical and profound sense of the Scripture, because they are life and life-giving. The truth makes men free; yet not the truth in the form of logical necessity and historical authority, but the truth in its substantiality and realness, which is Christ in his person, offices and work, over against the devil and his power, the substantial, personal lie, and father of lies.

We have an inspired declaration of the nature of faith in Heb. 11 : 1, where it is said, "Faith is the substance of things hoped for, the evidence of things not seen."<sup>6</sup> With this agree well Luther's remarks : "As reason is wont to cleave to the phenomenal, faith lays hold on the things which do not appear, which it holds as present against all reason. Faith deals with the realities which are not seen and cannot be felt, and acts with them as we do with things which we hold with the grasp of our hand." In another place, "Faith is rooted in the human will." The form of its action is the apprehension of the divinely inspired word of Christ. It has for its result and fruit the purification of our hearts, and the making us sons of God, bearing in its train the remission of sin. Hence the definition. Faith is a gift and grant of God unto our hearts, by which we embrace and lay hold on Christ, who for our sakes was made flesh, died and rose again, and ascended into heaven on account of whom, and by grace alone, without any merit or worthiness on our part, we obtain forgiveness of sin, eternal life and blessedness. Once more : "If we truly believe and our hearts receive the word of God, we also have the actual Christ in our hearts. He is not indeed, present there in a local manner which pertains to natural bodies, but in the same mode in which he sits at the right hand of God. He is present simultaneously to all christians, so that the same entire Christ has made abode in them all. \* \* \* Thus he dwells and abides in our hearts without abandoning the right hand of the Majesty on high. How this comes to pass, we cannot comprehend, yet it is an experience of faith and felt sense in our hearts, that he is really there."<sup>7</sup>

To possess faith, then, according to the inspired apostle and Luther, is not to have certain notions and views of God's character, and attributes, and laws, but to have Christ himself; and not as absent at a vast distance a supposed locality in the highest heaven, but as actually present and at hand. "Faith is the *hypostasis* of things hoped for." It is the fac-

ulty which brings the object to which it is directed into immediate relationship with itself. Apprehending the Divine by means of the inspired word, it is the form of its own contents and living fulness. It always derives its quality from its object which it is called to embrace subjectively, it is not a natural, but a moral faculty, wrought by the Holy Ghost through the means of preaching or the sacrament of Holy Baptism. It is that side of the soul which looks to the eternal world, as its opposite side looks to the world of nature. Through the senses the soul holds intercourse with the outward world in one direction, which is its natural side, subject and object being homogeneous, not in form or substance, but by qualitative mutual adaptation. By faith it communicates with the world of Spirits thrown open to its gaze and contemplation by the *man* Christ Jusus as the Mediator between God and man. This is the soul's spiritual or moral side. In the absence of this faculty, there can be no actual saving relationship, no real communication of man with God, neither any soul-renewing understanding and appreciation of the contents of the holy oracles not being mixed with faith by those who read and hear them. Hence the Savior did not come into the world to propound a new theory of religion merely, and to communicate new moral, logical truths and precepts, but to "bring life and immortality to light" and to be himself our life. The Holy Ghost who is the Spirit of Christ, and through whose agency by the instrumentalities of his self-ordained organs Christ is formed in us, enters the heart, and fixes his hold upon the centre of man's moral and natural being, the point of coincidence between his spiritual and natural powers. The evil passions are driven to the periphery. The thralldom of the devil is cast out from the heart. The architect is influenced from within; the will is set free from its bondage to sin and death, and is turned again there. This work we call regeneration, by which a new life principle, a divine vitality is lodged in the heart. Thus a divinely directed spontaneity is established. Faith, hope and charity, and all the graces of the Christian are now present in their infancy. The first positive act of the new man, (for which act the new life imparted capacitates and naturally and necessarily points; because the life of God in man is itself most intense action) to apprehend Christ, on account of whom the sinner is forensically declared justified by the Divine Judge, we term saving faith. In the case of infant regeneration, the subject is justified for Christ's

sake, through the faith, which has been germinally and potentially imparted. The fact of its non-exercise through consciousness is no argument against it, any more than it could with any propriety be said, that the cessation of our consciousness in sleep deprives us of our faith. Then we would to be converted and regenerated anew every morning on our awaking. Just as the faculties of memory, imagination, &c., exist in the infant in a rudimentary and undeveloped state, though not yet exercised, so faith also has its abode in its soul, if it has been brought to the "laver of regeneration and the renewing of the Holy Ghost" though not put in action.

The object apprehended is Christ, the Godman. Subject and object, the "new creature" and Christ Jesus in whom alone the soul has its newness of life are brought together in the constitution of faith. These are the two constituents which compose its true nature. The relation is immediate and not circuitous. Though the word of promise and revelation is the condition of the coming into being, as light is the condition of the object seen by a perceiving subject, yet it cannot be its object matter though it includes it. Between the apprehending instrument in the regenerate soul, and the apprehended object, which gives it its fulness and character, there can be no divorce without destroying the existence of faith, which consists altogether in this relation. No chasm intervenes here. As the usual power of the eye and the object seen constitutes vision. So the energetic power of the faculty "faith" and the object upon which it puts forth this energy, constitute the nature of faith. Yet faith is not a dreamy intuition, but a conscious appropriating act. Light which sees nothing, perception which perceives nothing are absurdities. So we may say that faith which embraced nothing would be a similar contradiction. Its evidence and certainty rest not at all upon aught out of itself. Faith, however paradoxical it might seem, is its own foundation. Its basis is its own *pleroma*, its own soul. Faith is the evidence of things not seen, by the eye of sense. The Divine word is not this evidence, though often claimed to be it. The Christian knows the Scriptures to be a revelation from heaven, *because* they testify of him whom he holds by faith. This inner syllogism of the heart, the evidence of experience, is proof against every assault upon the Bible and against every apparent triumph over it. "This is our sole security," says Prof. Trench, "to have tasted the good Word, to have known the powers of the world to come. And what if Theology

may not be able, on the instant, to solve every difficulty, yet Faith will not, therefore, abandon one jot or tittle of that which she holds, for she has it on another and surer tenure, she holds it directly from her God. We repeat, that faith is simply the form of its own contents, the body of its indwelling soul, and for this reason its "the evidence of things not seen," the hypostasis of things hoped for. It bears its own warrant and guaranty in itself. Its evidence is not from abroad, but lies altogether in itself. No dynamic influence merely gives us the authentication of things not seen; but the actual presence of Him, with whom they stand inseparably combined. "The things hoped for" are made available to man by way of infallible promise and manifestation, by the assurance of Him who cannot lie. Through the confiding trust in those, however, the soul rises to Him in whom they are "Yea and Amen." And whilst the word of God may be conceived as the firm pillar and prop of faith, it is the incarnate Mediator to whom is joined by way of actual supernatural coherence. Faith in a falsehood is no faith and cannot from true faith's necessary characteristic, be conceived of. In like manner is the idea of faith in no real conjunction with its object, its objective condition and informing soul utterly inconceivable. Just as the notion of the necessary properties of a natural body, such as extension, figure, &c., without the body itself, would be a palpable absurdity. The believing, subjecting faculty and the believed objective reality, are co-relatives, and mutually dependent in the living product which we style "saving faith." Hence, to argue against its evidence, as involved in its own nature and inseparable from it, is like arguing against the reliability and credibility of perception. They both have the same directness and immediacy, with only the difference that the one pertains to nature and the other to the sphere of grace and divine realities.

Such an idea of faith, alone, is compatible with the proper Lutheran doctrine of justification by faith. To have part in the Redeemer's righteousness and to be saved by his life requires more than the truth wrought persuasion, that the historical events in the Savior's life actually occurred, and were pre-ordained by divine compassion for the salvation of the world. Credence in the teachings and truths of the Savior, is not a full orbed faith, nor strictly speaking, even necessarily a part of it. To have faith in Christ, is to have fellow-

ship with Him, to enjoy his blessed inhabitation as our righteousness, our life, and hope of glory. The imputation of the Savior's righteousness in the act of justification cannot be a fiction, an unreality. It must be based upon a matter of fact, not, indeed, upon the personal holiness of man, as wrought in him by the indwelling Redeemer, but upon a living conjunction of the sinner with the Lord from heaven, who was made flesh and in whose Godman person the sinner is complete. (Col. 1: 10.) Will the Divine Judge set over to the sinner's account, for the entire liquidation of his moral delinquencies, what he does not in reality possess? Allow that our union with Christ is of a federal or covenantal character, as we firmly believe it to be, will the Almighty account us righteous, and clear of all guilt and condemnation, because there is a certain virtue in us, technically termed "faith?" Whenever it is forgotten that the sinner is pronounced just for Christ's sake, only as he is linked to Him by the capacity of faith, its substantiality evaporates, and gratuitous justification is at an end. For faith does not justify because it is a certain moral habit, property, or state of the mind; but because it is the inner instrument by which the Godman is brought into the soul. Its justifying power consists not at all in its subjective character, in the moral purity and excellence in which it inheres, but in the supernatural, reciprocal relationship, which it establishes between the believing heart and Him who is the propitiation for our sins. The other notion is little better than justification by works and human merits; and salvation by self-efforts. For the believing trust which the christian puts in his Redeemer; the confident reliance with which he casts himself upon the divinely ordained and lovingly offered sacrifice, as the subjective conditions of the imputation of the Savior's righteousness, are not looked upon, in their moral quality, in consideration of which the sinner is forgiven. The verdict of acquittal follows upon the fact, that the criminal has taken refuge in the Deliverer, has entered into fellowship with him, and has included him within his soul.

Of course, this faith, in its nature, thus described, has to do with Christ as Divine and human; as the Lord from Heaven and the Son of man; in a word, as the true *Theanthropos*. The other view would be "Nestorianism, that damnable heresy, to which the scripture gives no countenance in a single passage. For the great fact of human redemption stands primarily in the Godman Person, the Logos

as made flesh. A separation of this Adorable Person in our faith, is fatal to its own being, destroys the foundation of our hope, and leaves us hopelessly in our sin. The Gospel presents the historical Christ, as he was conceived, born, suffered, died, rose again, ascended into heaven to the apprehension of faith. It is Jesus Christ, and Him crucified, whom Paul preached to Jews and Gentiles, and in all the world. The Father bestows the gifts of grace which avail for the raising of mankind to heaven, through the mediation of our Lord's humanity, and not otherwise. There is one God, and one Mediator between God and man, the *man* Christ Jesus. (1 Tim. 2: 5.) This is the channel through which the divine gifts flow forth into the individuals of our race. This is the record that God hath given to us eternal life, and this life is in his Son. (1 John, 5: 2.) and not only is the manhood of Christ the only door through which our prayers find access to the throne of the Father, but it is also the gate-way, as is explicitly declared, through which the gifts of God pass to the creature. "If through the offence of one, many be dead, much more the grace of God, and the gift by grace which is by one *man* Jesus Christ, hath abounded unto many (Rom. 5: 15). Christ's human nature is the great depository of all grace for mankind; so that from its fulness they may all receive grace for grace (1: 16). In the man Jesus, is the life of the world, because God's Eternal Son has made his perpetual dwelling, and has taken him up into the unity of his person. "In him dwelleth the fulness of the Godhead *bodily*," (Col. 2: 9).

Christ's humanity is that side of his Person, in his mediatorial attitude, which looks to the world and Adam's kind. "This is the new and living way which he has consecrated for us, through the veil, that is to say his flesh." To lay hold on Christ by faith, and thus to have him dwell in the heart, we must apprehend the body in which the Word, which was in the bosom of the Father from eternity, now lives and tabernacles forevermore. We cannot get the jewel without the precious casket—the apple of gold without the network of silver, into whose tissue it is inseparably wrought. The latter, the man Jesus, is even the primary to us, upon which we are to fix the eye of faith; because the flesh is the veil through which we attain unto that, over which it hangs, and through which it shows forth its glory, (John 1: 14). The eternal life which was the subject of John's declaration, was that which he had heard, seen and looked upon, and his

hands had handled. (1 John, 1: 1-3). When Peter arose on the day of Pentecost, and lifted up his voice, it was "Jesus of Nazareth, a man approved of God," whom he proclaimed for the acceptance of faith, (Acts 2: 22.) "Paul, in his memorable defence before king Agrippa, affirmed, that his witnessing to small and great unto that day had been, of the Christ, who should suffer and rise from the dead, (Acts 27: 22). He bears about with him in his body the dying of the Lord Jesus, (2 Cor. 4: 10.) And so throughout the whole New Testament, The Savior himself, from the beginning, required faith in his Person, as the Son of God and Son of man, as the condition of pardon. (Luke, 5: 24.) And the first great confession of Peter, upon which the Church immovably reposes, was the faith that the Son of man is Christ the Son of the living God (Matth. 16: 13-16;) where the Son of man is the subject, and the Son of God the predicate.

If Christ then dwell in the heart of the believer, it must be Christ according to his humanity as well as Divinity, (Eph. 3: 17.) Wherever he is, he is present in the habiliments of flesh. It is the mark of Anti-Christ to place Christ out of flesh, (1 John, 4: 2.) To believe on the Son in whom is eternal life, according to John, 5: 10-13, equal to the having of the Son. Where Christ promises to make abode with those who keep his Word, it is the *Ego*, the Person, who is affirmed to make his dwelling in them.<sup>9</sup> As Christ is our Redeemer according to his human and divine nature, and as our righteousness dwells in Him as God and man, he, as such, is the object of our faith. And this we cannot embrace by ascending to heaven, by taking wings, through faith and flying far away to where we may find him. We are yet mortal, bearing about a house of clay; and our mental powers can, by nature, only think of him, have cogitations about him. Hence he comes to us and makes abode with us in the tabernacle of faith.

Any lower view must eventually land in rationalism, inconsistency and thoughtlessness, or cowardice may keep some minds at a swinging middle-point; but there will always be others who will be bold enough to draw the legitimate conclusions from groundless premises. To avoid such evils, Christianity must be viewed as springing into being in the constitution of faith in the Godman as already defined. For its essential nature is not doctrine, precept, law, Church authority; neither thought nor moral deportment, directed from

without. Neither do all these combined constitute Christianity. It lies imbedded in the personal Being and Life of God Incarnate. It is not a smaller or larger quantity of moral deportment with which the Christian Religion is primarily concerned, but with the presence or absence of the love and peace in God the Father through our Lord Jesus Christ. And in the production of faith Christ is formed in the sinner, so that he obtains peace with God through Him; a betrothal between the soul and the Redeemer takes place, so that the believer then lives, *yet, not he*, but Christ liveth in him. For Christ holds in his own Person all the idea of human salvation, and Christian life requires. He does not simply communicate proper thoughts and precepts, and give right instruction; he does not merely show men the way to heaven. But, emphatically, he says: I am the Way, the Truth and the Life, no one cometh unto the Father, but by me. (John, 14: 16.) We are made Christians by partaking of Christ, who is the very sum and substance of our righteousness and salvation.

## NOTES.

1. Page 232.—That Zwingli was as strong a predestinarian (which is sometimes disputed) as Calvin himself, Rud. (Ref., Luth. & Un.) has shown very conclusively. He acknowledges, however, that passages do occur in Zwingli's works, which indicate doubts, misgivings and vacillation, before he gave way in full to the plausibility of this error. So reliable and impartial a critic as Dr. Rud., it will be hard, we fear, to gainsay. Besides, his position is established by copious and satisfactory extracts from Zwingli's own writings.

2 & 3. Page 236 & 239.—*Nam in corde meo iste unus regnat articulus, scilicet, fides Christi; ex quo, per quem, et in quem omnes meae diu noctuque fluunt et refluunt Theologicæ cogitationes.* Luth. Praef. in Ep. ad Gal.

4. Page 244.—We hope we will be understood. We have no disposition to deny that the Holy Spirit influences and enlightens the intellect; and thus directs the will. With adults this is always the case, before regeneration is effected. But regeneration means something more than this, and is effected in the substratum of human consciousness. Dr. Wiesinger, we found afterwards, to be of the same opinion, when he says (in his Com. on Tit.): We have but to distinguish between the operation of the Spirit on the person of the man—on his consciousness and will, and his operation on the foundation of life in man—the region of the unconsciousness, on which his personal life rests. It is only an influence wrought, not through the medium of consciousness, but on the foundation of life, the nature of man, in contradistinction to his person, that original sin can be understood, or the mental resemblance often so unmistakable between parents and children. \* \* \* And can we, conceive of a real redemption of the man from the dominion of sin,

which dwells in him in his flesh—and keeps his personal will in bondage, Rom. 7: 23, otherwise than through an influence of his nature, so that a really new life power, the power of the *spirit of regeneration*, opposes the law in the members, and destroys the dominion of sin."

5. Page 244.—Maurice (Ringd. of Chr., p. 255) remarks: "This, at least, is certain as I have had occasion again and again to remark, that the doctrine of Baptismal Regeneration was held by Luther not in conjunction with that of justification by faith (as he might have held any doctrine which belonged to the natural philosophy of his age,) but that he *grounded the one on the other*. Believe on the warrant of your Baptism, you are grateful into Christ, claim your position. You have the Spirit, you are children of God; do not live as if you belonged to the Devil. This was his invariable language, with *this* he shook the Seven Hills.

6. Page 246.—Bengel has the following opposite remarks (in his German) to this passage: "*Porro ut ad ea, quae sperantur, se habent ea, quae non cernantur, sic ad substantiam habet se rerum demonstratio. Adeoque fides est substantia, qua futura, quae sperantur, representantur, sive ut praesentia sistuntur: eademque est rerum demonstratio, qua ea, quae non cernuntur, sistuntur ut pragmata, res solida. Substantiae opponitur id quod abest; rerum clencho, non ejus scmmium \* \* Est igitur substantia, rei certae, adeoque etiam rei presentis. Fide representantur res futura.*" What Dante says in his Par., Can. XXIV, is in the same direction:

"Faith of things hoped is substance, and the proof  
Of things not seen; and, herein doth consist  
Methinks its essence—Rightly hast thou deem'd;  
Was answered; if thou well discern, why first  
He hath defined it substance, and the proof.

'The deep things,' I replied, 'which here I scan  
Distinctly, are below from mortal eye  
So hidden, they have in belief alone  
Their being, on which credence, hope sublime  
Is built, and, therefore substance, it intends.  
And was much, as we must needs infer  
From such belief our reasoning, all respect  
To other view excluded; hence of proof  
The intention is derived.' Forthwith I heard,  
'If thus, whate'er by learning men attain  
Were understood; the sophist would want room  
To exercise his wit.'" *Dante.*

7. Page 246.—Luther (in the Sermon on the Sacrament of the Body and Blood of Christ) shows, at large, that his view of the nature of faith includes the real presence of Christ in the Eucharist. This is of the utmost importance to determine the true character of faith, and of justification by faith, in Lutheran theology. Whoever holds *his* doctrine of faith and justification, can have no difficulty in adopting also his teaching of the nature of the Lord's Supper. For Luther remarks, (in the Sermon referred to, pp. 334-335, Ecl. Edi.,) that they (the opponents) do not see the wonder, that Christ so dwells in the hearts of individuals that each one has the *entire Christ*, who is given by means of the Divine Word. He who can believe this, will have no scruple to believe in the presence of the body and blood of Christ in the Holy Supper. The one

is as great a mystery as the other. And this is the ground of the opposition to the true doctrine of the Eucharist, that the presence of Christ, which is mediated by the Word, is not understood. (p. 337.)

8. Page 250.—We cannot deny ourselves the pleasure of transcribing the following incomparable passage from Luther's Commentary on Gal. Erl., Ed. p. 191-192: "Justificat ergo fides, quia apprehendit et possidet istum, thesaurum, scilicet Christum, praesentem. Sed quo modo praesens sit, non est cogitabile, quia sunt tenebrae, ut dixi. Ubi ergo vera fiducia cordis est, ibi adest Christus in ipsa nebula et fide eaque est formalis justitia, propter quam homo justificatur. Summa: sicut sophistae dicunt caritatem formare et imbuere fidem, sic nos dicimus Christum formare et imbuere fidem, vel forman esse fidei. Ergo fide apprehensus et in corde habitans Christus est justitia christiana, propter quam Deus nos reputat justos et donat vitam aeternam. Ibi certe nullum est opus legis, nulla dilectio, sed longe alia justitia et novus quidam mundus extra et supra legem, Christus enim vel fides non est lex nec opus legis. De hac re, quam neque docuerunt neque intellexerant sophistae, infra discemus copiosus." Again: (p. 193.) "Hic observandum est, ista tria, fidem, Christum, acceptionem seu reputationem conjugenda esse. Fides apprehendit Christum, et habet eum praesentem, inclusumque tenet ut annulus gemmam, et qui fuerit inventus hac fiducia apprehendi Christi in corde, illum reputat Deus justum. Haec ratio est et meritum, quo pervenimus ad remissionem peccatorum et justitiam."

9. Page 252.—The *Formula of Concord*, it is true, speaks of a triple mode of the Redeemer's presence to his own on earth, since his ascension. The one it terms the *comprehensible*, the other the *heavenly*, and the third the *spiritual or incomprehensible* mode. The latter alone concerns us here, as being the manner in which he is present in his church. By affirming a spiritual presence of the Redeemer to the believer, the F. of C., does not mean to say, that his Spirit, or still less, that his Divine nature only is present. It wishes simply to deny that Christ's presence is a natural, local presence, such as belongs to natural bodies, inasmuch as his resurrection was the transition of his body from a natural condition, to a state of glory and perfect freedom. This is evident from the fact that "*spiritual*" is employed as synonymous with "*incomprehensible*." What, however, is principally had in view here, is the manner in which the subject realizes the present object, which is not by means of the senses, but by the soul, through the Word, as mediated by the Holy Spirit; as in the Eucharist, as mediated by the consecrated elements. It is not the Divine nature alone which is apprehended by faith as present in the Word; and the body separated from the Divinity, which is received in the Eucharist. The same entire Christ is present in both, only in the one case, the mode of receiving him is by faith, in the other it is sacramental or oral. Those who find no difficulties in holding, that the believer by faith, does really partake of the flesh of Christ; and does not resolve it into mere commemoration, or thinking upon him, ought to have no hesitancy in adopting the doctrine of the real presence of the Savior's humanity in, with and under the sacramental elements. They both involve the same view of the nature of Christ's glorified body. But here lies the stone of stumbling and the rock of offence. Every argument against the possibility of the Redeemer's bodily presence in the Sacrament of the altar, is also, by rigid sequence, an argument against the possibility of eating Christ's flesh and drinking his blood, by the

faith of the believing soul. If the Redeemer's body must be bound to a certain locality in heaven (which itself is not proved to be local,) how is the Christian to eat his flesh in any but a Rationalistic sense? And where is it said in scripture, that our faith must mount to heaven to partake of Christ's humanity? But the righteousness which is by faith speaketh on this wise, Say not in thine heart who shall ascend into heaven? (that is to bring Christ down from above:) Or, who shall descend into the deep? (that is, to bring up Christ, again from the dead.) But what saith it? The word is nigh the, even in thy mouth, and in thy heart; that is the word of faith which we preach. Rom. 10: 6-9. Hence the opponents of our Church's Sacramental doctrine generally resolve the eating of the Redeemer's flesh, in a genuine Rationalistic way, into thinking upon an absent Savior, or into something else equally unreal.

Those who find in a *spiritual presence* of the Savior's body a "contradiction in terms," must involve Paul in a like contradiction, when he says, "*it is raised a spiritual body.*" 1 Cor. 15: 44. Beside, if they would, at all hazards, fasten the notion of locality and circumscription upon the glorified body of the Savior, they must lay claim to vastly more knowledge about its nature, in heaven, than they can possibly possess, unless they have obtained it, like the prophets of old, through visions and dreams; for the Bible is silent and philosophy can give us no light. Natural Philosophy, with which some are always at hand, is not the philosophy of heaven, grace and love, and cannot weigh a feather in determining a question which lies altogether beyond its sphere. (See some excellent remarks concerning this subject by Dr. Burton, as quoted in the Life, &c., of St. Paul, Vol. II, p. 64, by Conyb. & Hows.)

#### NOTE.

The foregoing article came to us without a name, and on that account, we hesitated to give it a place in the Review. It is presented to our readers, who will take it for what it is worth and give the unknown author as much or as little credit as truth requires. It is evidently the production of a German mind, and is a translation of German thought. It treats of a fundamental doctrine, and presents much interesting matter. The stand-point of the writer is strictly symbolical, but that does not preclude him from a hearing in our pages.

EDITORS.

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### ARTICLE VI.

#### THE RELATIONS OF THE VEGETABLE TO THE ANIMAL WORLD; MORE PARTICULARLY CONSIDERED WITH REFERENCE TO MAN.

WHEN we propose to ourselves to study the works of the Creator whether presented to us, in the world of matter or the world of mind, we enter a wide field of investigation.

The phenomena and objects which claim our attention, are exceedingly varied, both as to their nature and character. The physical forms of inanimate matter; the secret properties and relations to each other of the different substances which are studied in that interesting and almost magical science, Chemistry; the mysterious nature of those intimately associated agents, Heat, Light, Electricity, and Magnetism; the cloudy sky which sends down upon us rain and snow, and the clear, which yield us dew and frost; the whirlwind and storm, so dreadful when near, but so beneficial when past; the flashing meteor and the brilliant Aurora, so frequently impressed upon our vision, but yet so imperfectly understood; this well-known but yet unknown earth, which contains, in its outer crust, its own history and that of its numerous races of inhabitants for millions of ages past; the moon, our near neighbor, whose shattered and pitted surface reflects her silvery light upon us so as to illumine our nights; the Sun, in whose ocean light and heat our earth floats in its daily and annual rounds, thus producing days and seasons; our sister planets and their tiny attendants, and the countless number of stars which sparkle in the blue vault; the numerous forms of organized animated being abounding around us, with their functions, properties and mutual relations, and the mind of man, by whose intellectual and moral powers we are elevated in rank next to angels—all these and numerous other objects present themselves to our attention and investigation.

It is not necessary to state that this *macrocosm* is too great for us to grasp by a single effort of the mind, and that its various parts cannot all be profoundly understood in our short lives. We must come to their study consecutively, or whilst we devote our attention prominently to a few, we must, for the time being, treat the rest as of minor value, and give them a subordinate rank, otherwise, by attempting too much at once, we shall prove to be smatterers in all. And as to which of all these subjects which claim our investigation is the most important or worthy of our chief study, we know that all men are not of the same opinion. Each follows his own inclinations and tastes. That which interests him most or gives him most pleasure, he presses upon our attention as the most important, and that which does not interest him or which he chances to dislike, he condemns as not worthy the time and pains bestowed in its study. The one praises what another condemns, and one chooses what another rejects. Still all are not alike interesting and important.

It will not, therefore, be expected that an attempt should be made to prove that Botany, some of whose most interesting relations to the rest of the world are now presented, is the most important subject of study that can claim our attention. It is not, however, too much to say, that it is highly important, and worthy of much more time and study than it generally receives. This, it is hoped, will appear from the following statements and illustrations.

The vegetable kingdom may be considered in two points of view: (1) in its relations to itself; and (2) in its relations to the rest of the world. First, we may inquire into the habits, affinities, differences, structure and functions of plants; and we may so arrange and classify the species, amounting to more than 100,000, and use such terms in naming and describing them as shall show their relation to each other, and give us a simple and connected view of the whole kingdom. This may be denominated *systematic or scientific Botany*. Secondly, we may enquire into the properties and uses of the various vegetable species, or their relations to the animal kingdom. This might be denominated *Economical Botany*. It is the latter, mainly, that shall at present occupy our attention.

*The relations of the Vegetable Kingdom to the Animal World, and especially to Man.*

I. It relations to the life and health of animals.

1. The first thing under this branch of our subject, which strikes us, is its importance as a means of life. Animals derive their food entirely through and from the vegetable world. No animal, from the microscopic animalcule throughout the whole range of races, up to man, who is the head, derives its sustenance directly from the mineral or inanimate world. None feeds on air, or gases, or water or dust. None can digest or assimilate such materials and convert them into nutriment. Animal life, or animal chemistry has no such powers as to form, out of inorganic matter alone, the least particle of nutriment. All the elements of organic structure originate in the vegetable world. A large number of the animal and insect races subsist entirely upon vegetable matter, either by consuming and assimilating the whole plant, or some parts, such as the juice, or seed, or fruit; and another large number subsist mainly by feeding upon the graminivora or herb-eating animals. The organic elements, derived from the vegetable, are first reconstructed or combined so as to form the animal tissues and fluids; and these again, in the

carnivora, or flesh-eaters, are but slightly changed to form their peculiar organism. The chemical changes, over which animal life presides, or to which it gives direction, are of a far more complex nature than those controlled by vegetable life. They are of a far higher order, and give rise to combinations adapted to the performance of the more exalted functions of animal existence. But these combinations, so complex and so nicely adjusted, are not only incapable, in the present state of things, of being further elevated, but they are, on the contrary, proportionately easily subverted. Hence animal matter is far more liable to undergo decomposition, or to lose its organic structure, and pass into inorganic than the vegetable. Whilst decay is stamped upon the whole animate world, it is emphatically so upon the animal. Hence organism, which begins with the vegetable, and advances in the animal, there perishes and returns to the original state of equilibrium that exists in the inorganic world among the several natural forces at play; and hence it has been beautifully said, that "the vegetable is the cradle, and the animal the grave, of all organic life." We consequently see that the animal kingdom is dependent, for its very existence and perpetuation, upon the elaboration of food, from the soil and air, by the vegetable kingdom. It furnishes us with the means of life.

But it is worthy of remark, that the nutritive properties of different plants and parts of plants are most singularly different, when applied to different animal natures. Some animals are nourished by one plant, and others by another. One lives upon what is poison to another. There is no plant so nutritive to one animal species as not to be neglected or avoided by another; and there is none so poisonous to one as not to be sought or consumed by another. And yet the corresponding parts of all animal structures are chemically and essentially the same.

Before leaving this point, relating to the dependency of the animal upon the vegetable kingdom for its existence and continuance, it may be proper to notice, yet further, the fact that the latter, in its turn, is dependent for its own life and vigor upon the decay of both kingdoms. Plants cannot, like animals, make use of previously existing vegetable matter, retaining its organic structure; it must previously undergo decay. It cannot be worked over, until it has lost its organization. It must be in a state of decomposition, such as it is no where to be found in healthy plants. The case of

parasites forms no real exception to this statement; they derive their nourishment, principally, from the atmosphere, whilst they fasten themselves upon and often destroy the vitality of other plants, not by abstracting nutriment, but by deranging their functions, and then feeding upon their decaying materials. The same may be said in regard to animal matter. Plants cannot feed upon it as such; there are none which feed even upon insects directly. Decomposition must previously take place.

Manures, either vegetable or animal, do not nourish plants directly; they must first be brought into a soluble state, so as to be capable of being carried up with the sap; or they must be converted into a gaseous form. It is in the latter form that plants principally derive nourishment from manures. The ordinary opinion is, that the roots take up the nourishment from the soil into which it is deposited for this purpose. But this is true only to a limited extent. Manures, indeed, generally, loosen the soil and favor the imbibing or retention of the moisture which furnishes juices and circulating fluids to the plants, and thus they indirectly operate to great advantage. But, whilst mingled with the soil, they are exposed to the chemical agency of air and moisture, and are converted into gases, and in that form they nourish vegetation. Hence the importance of having these manures slightly buried in the soil; they there easily undergo decomposition, and become the appropriate food of plants. Lime, wood ashes, &c., operate only subordinately as manures. They do, indeed, furnish lime and potash to the soil, when there is a deficiency of these for the purposes of the particular species of vegetation intended to be produced; but they operate mainly by aiding the vegetable and animal matter in the soil, in undergoing the requisite changes.

It must be clear that, in order to derive the greatest benefit from manures, plants should be placed upon the same spot or planted in the same soil with them, so that they may at once absorb the gases, which are generated, before they are carried off by diffusion into the air, or by atmospheric currents. But it must also be apparent that a large portion of these gases will be carried off and absorbed by other plants, with which they may come in contact. Hence the poorest soil will sustain some vegetation; huge trees grow in the clefts of the rocks, and immense forests flourish where there is but little in the earth from which they could find nourishment. The breezes waft it to them from other more

avored localities; and hence every farmer, who manures and tills his land well, is a public benefactor, for whilst he enriches his own, he also enriches the lands of his neighbors; and hence also a poor district of country, if properly cultivated, becomes more productive every year by making constant drafts upon the common fund.

2. By these remarks, we are led to notice, in the second place, the necessity of the vegetable world to the health of animals. It withdraws from the atmosphere those products of vital processes in the animal, and of decay in both kingdoms, which would prove noxious, yea, destructive to animals. The principle of these is carbonic acid. This is constantly thrown off from the lungs and skin of animals, being the result of the burning off of the waste matter of the system, by the oxygen that has been absorbed into the blood, and is carried by the circulation into every part of the body. It is an abundant product of nearly all cases of combustion; by far the greater portion of all kinds of fuel being carbon, with which the oxygen of the air forms carbonic acid. It is also on abundant product of decomposing animal and vegetable matter, and even of growing plants whilst excluded from the light. From all these causes vast quantities of carbonic acid are thrown into the air, so that the amount would increase with fearful rapidity, if there were no counteracting cause.

Now air, that contains about  $\frac{25}{100}$  of carbonic acid, will extinguish a burning candle. It is generally believed, that where a candle will burn, the respiration of a man may be sustained, and hence a lighted candle is let down into wells suspected of containing carbonic acid, and if the candle will continue to burn, it is considered safe to descend. But this is extremely hazardous; for, although insensibility may not be immediately produced, yet if but  $\frac{1}{100}$  or  $\frac{2}{100}$  of that gas be present, the most alarming effects will speedily be produced upon the person entering such atmosphere. Continued respiration of air containing even a much smaller proportion of carbonic acid must result in a greater or less derangement of the animal functions, and thus become productive of disease. The unhealthiness of the atmosphere of a room, not often changed, is not solely due to the consumption of its oxygen by being frequently breathed, but mostly to the products of respiration from the lungs and transpiration from the skin of those occupying the room, or the products of the decomposition of something in the room. The air already contains at an average, about  $\frac{1}{1000}$  of its volume of carbonic acid; this is

breathed without any inconvenience; but when the proportion is greatly increased, as it often is, especially by the decay of a luxuriant vegetation during summer and autumn, along stagnant waters, it must produce fever, pestilence and death. What is the precise condition of atmosphere, which gives violence to Cholera and other epidemic diseases, is not precisely known; but it is known that an atmosphere, vitiated by decaying organic matter along stagnant waters, increases the violence of cholera and kindred diseases. If, therefore, the processes of decay, combustion and respiration were to go on alone, without any counteracting cause; if the millions of millions of tons of carbon, contained in the beds of fossil coal, in the wood of the forests, and the plants which cover the earth's surface, all of which have at one time existed in the air, were again returned, the animal kingdom must at once cease to exist!

But growing vegetation withdraws these noxious products and resupplies the consumed oxygen. Carbonic acid is absorbed, in part, by the roots of the plant, by being held in solution in the sap, but principally by the leaves under the influence of the light of the sun, which decomposes that gas, its carbon being retained and its oxygen thrown off. In this way, under the influence of the light of the long summer days, if there be a sufficiency of moisture in the soil to afford a free circulation of the fluids, immense quantities of carbonic acid are withdrawn by the vegetable kingdom, and an equal volume of oxygen given off into the air. Under these circumstances, as for example in the month of June, the growth of vegetation is very rapid, whilst during July and August for want of sufficient moisture it is slow or nearly arrested. As the days diminish in length, and the heat declines in advancing autumn, it is entirely arrested. During the early part and middle of summer, carbonic acid diminishes and oxygen increases rapidly. During winter the reverse takes place; so that during summer, and in tropical latitudes, oxygen is slightly in excess above its mean, and during winter and in high latitudes carbonic acid is in excess. We hence see how closely dependant the animal and vegetable world are upon each other, and how beautifully the latter removes from the air what would prove destructive, and keeps up the supply of what is so necessary to the former!

II. But no less important to man are the *Economical uses* of the vegetable Kingdom.

1. Its constructive uses may first be noticed. It affords us most important materials for building, for furniture, and for the manufacture of implements used in the various arts of life. But upon this branch of the subject it is not necessary to enlarge. Every day life will suggest, to each one, a thousand purposes to which wood is applied, and cases in which it is almost indispensable to the well being of man. It is sufficient to have merely directed attention to this important use of the vegetable kingdom.

2. We in the next place mention its uses as fuel. As affording the means of cooking and preparing food for immediate use, it is almost indispensable to mankind. Very few of the family of man have accustomed themselves, like the inferior of animals, to the use of raw food. Rational man has ever found, that it is not only more conducive to health, but also more pleasant to the taste to have the large mass of his food changed from its crude condition, by the use of fire in some way or other. In his savage, uncultivated state, his cooking is most simple, and his food most like that of the irrational animals with whom he roves the forest. But in his civilized and enlightened state, he prepares his food with more care and art. It is questionable whether he could exist in any other than the savage state, if even in that, if he did not cook his food. In all places therefore, in all climates, all over the world, fuel is needed for this highly important purpose.

But not only is it everywhere indispensable in the preparation of food for use; but it contributes largely, in another way, to the comfort of man. Wherever winter prevails it is highly useful, and to a very considerable extent absolutely necessary, for the production of artificial warmth. Much may be done to keep up the temperature of the body and render us comfortable, by adapting the quality and amount of our clothing to the climate or season. But this will be meeting our wants only in an imperfect degree. Something more is necessary, when we are not engaged in active labor or violent exercise. The artificial warmth of fire is grateful, during a part of the year, even in low latitudes, but it is absolutely indispensable not only to comfort but to life during the long winters of cold climates. A large portion of the earth would be uninhabitable by man, if he had not this means of protecting himself against the extreme rigor of the winter. But with this aid, the extratropical latitudes have

been rendered, not only a tolerable and pleasant abode to him, but the seat of nearly all the ingenuity, and energy, and activity displayed in human society. It is this which has in a great measure concentrated so large a portion of the population of the globe upon the temperate zones.

But this extensive use of the products of the vegetable kingdom, as well as, in too many instances, criminal waste have produced a scarcity of fuel and of comfortable living, where the population has become dense. The waste, and consumption for fuel and constructive purposes are much greater than the reproduction by growth from year to year, so that those countries, which have sustained a dense population for many generations, have thousands of years ago, been stripped of the greater portion of their forests, and timber has become scarce and dear. In many parts of Asia, the poorer portion of the inhabitants are compelled to resort to the use of dried cow-manure for fuel with which to cook their food and to furnish heat for other necessary purposes. And in western Asia the stable is frequently resorted to, in cold weather, for the purpose of securing the comfort of an atmosphere partially warmed by the animal heat of the cattle. It is there that many spend their leisure hours during the day, and there they sleep at night.

3. Again, we see the importance of the vegetable world to men in the reduction of the metals from their ores, in their conversion into the desired forms, and in the generation of steam as a motive power. The metals are seldom found in a pure state in nature. Their impurities must be removed before they can be applied to any useful purposes; and this cannot be done without the aid of intense heat. This is especially true of Iron, the most useful of the whole class. A high temperature is required in extracting it from its ores, as also in its manufacture into the numerous useful articles, almost indispensable to civilized society, and the various departments of mechanical industry.

In those countries, where fuel is scarce, where, centuries ago, the forests had already disappeared, the richest orebeds of lead, copper and iron lie unavailable. This is especially true of the ores of iron, the conversion of which into its metallic state and its manufacture into various useful forms, may be regarded as a fair criterion by which to measure the productive industry, activity and wealth of a people. This metal, extensively wrought and applied, gives an iron energy to a people, and, to a very great extent, influences their habits,

comforts and even political institutions; whilst the working of gold and silver mines, not only destroys industry and profitable labor, but demoralizes the community, and most unfavorably influences their political institutions.

In those countries in which exists a deficiency of fuel, manufactures of all kinds are conducted on a most diminutive scale and in a most tedious manner. It is mostly conducted upon the slow and toilsome plan of individual manipulation. Such are generally the manufactures of the East; of the once intelligent and refined East. Hence the expensiveness of their manufactured articles, their consumption mostly by the rich, and the few comforts accessible to the poor! But vastly different is the state of the world since the introduction of the products of the steam propelled manufactories of the West!

Much of the superiority of one people over another, in the abundance and cheapness of the products of labor, may undoubtedly be due to the form of their government and civil institutions. But even these are materially influenced by the external circumstances of the people. The English government, for example, owes the elevated position it occupies, in a great measure, to the physical condition and circumstances of the inhabitants of the British Isles. If a people have not the means of profitable industry, they will be indolent and unthrifty, and be ready to submit to the yoke of oppression without much resistance; but when they have a proper stimulus to effort, they become active and energetic, and secure to themselves such political institutions as are favorable to freedom of thought and action. The four hundred and fifty millions of China live; but how do they live? They are ingenious, but what do they produce? They have not the means of carrying on their arts and manufactures on an extensive and productive scale, and consequently they lack the great stimulus which makes men what they should be politically, and which impels them forward in intellectual and physical improvement. \* The whole world would be reduced to the same condition as fast as a sufficiency of fuel, which is the most necessary of all means of comfort and skillful labor, would fail. But it is the discovery of the propulsive power of steam, and of an abundance of fuel, buried in the bosom of the earth long before man was created, sufficient to generate and apply it to useful purposes, which has stimulated labor, and revolutionized, not only the industrial, but the domestic habits of one half of the nations of the Earth, and commenced to shape in a new and common mould

the forms of government and modes of thought. We need but allude, by way of illustration, to the cheapness of almost all manufactured articles of clothing which are now within the reach or means of the poorest; and to the exceedingly low rates at which books are printed, and paper and other materials of education are furnished, by which the means of intellectual development and rational enjoyment, as well as of active, intelligent thought are brought to every man's door.

Until comparatively a recent period mineral coal was not used, except in very limited quantities. In many places it was not known to exist where it is now found in abundance; and in most of cases where it was known, the mode of its use was unknown. But now it is the great hope of the manufacturing interest for the present and future generations, and the great storehouse from which we and those to come after us may make drafts to prevent a deficiency in fuel. Without it the forests over the whole globe would soon disappear, and the immense masses of mineral wealth, now contained in the bosom of the Earth, remain untouched.

By a very remarkable law, it has happened that nearly all the coal beds, which are of great extent and value, are found distributed, with a tolerable impartiality, over the Temperate Zones. Very little coal is found in the Torrid Zone, where it is not much needed for domestic uses; and where it could not be of great value for manufacturing purposes, because the climate is adverse to the existence there of an energetic people; and but little is to be found in the Frigid Zone, where, although useful for domestic purposes, the climate will not admit of productive labor. The beds of mineral coal are then placed just where it is most needed as fuel, where the great mass of the world's population has ever been found, and where industrial operations have always been conducted with the greatest energy. This is remarkable, whatever theory we may adopt, as to the origin of coal. It is just where it ought to be.

Extensive and valuable beds of this mineral are, for example, found in the temperate portions of North and South America, and also in Europe, where its use has already given an immense energy to human labor and ingenuity. In Africa it is not as yet known to exist in any considerable quantities. Valuable beds have been discovered on the Zambesi river, by Dr. Livingstone. In Asia it is to be met with, and it has, to some extent, been in use in some parts of China as ordinary fuel for many years. And when it shall there

have been rightly explored, and put to use in the generation of steam, and in the various kinds of manufacture, it will once more awake the inhabitants of Asia from their long deep sleep of inactivity, and prove that they too are capable of displaying an energy like that of the Western nations. It will put a new face upon that long blighted garden spot of the world. Steamboats even already plow many of its important rivers; and we may perhaps yet live to see the day, when China, and Burmah, and Hindoostan, and Persia, shall be threaded, in various directions, by railroads and lines of telegraph, and the steam car shall be seen flying to and fro all over the continent, and its teeming population shall be happy in the enjoyment of the abundant fruits of their new activity and industry. That the day is not far distant when this shall be realized, we are assured by the recent introduction of railroads and the electric telegraph into Hindoostan, by the energy of the British government, and by the fact that ships are soon to be transported by rail across the land of the Pharaohs from the Mediterranean to the Dead Sea.

4. But the question may be asked, What connection have these statements with the subject now before us? What has all this to do with the vegetable world? Have our present beds of mineral coal ever existed in the form of trees and shrubs and plants, and if so, how have they been converted into their present form? Upon this subject, several theories have been proposed. Each of which has been embraced by not a few.

a) The first is that which has been embraced in advance of sufficient investigation into the natural history of the Earth; and of course, in advance of sufficient information to justify a safe conclusion. It is a theory founded upon early impressions and opinions. When, in our youth, we are taught that God created the world and all things therein contained, our first belief is that he made the Earth just as it now is, and if we had not already seen animals and plants grow up, die and undergo decay, we would also be ready to believe that they too were all made in the beginning, just as they are found now to exist around us. But as, within the narrow compass of our observation, we see no considerable changes taking place in the Earth's crust, we come to the conclusion that it remains yet precisely as it was originally formed. Hence we are ready to embrace the theory which asserts, that the coal beds were originally created as such, and placed by the hands of the Creator in their present situations, and that the present oceans and continents, the rivers and hills and mountains

have always been substantially what we now find them to be. But a little further observation shows us the absurdity of such a conclusion. The superior rocks, almost without exception, afford indubitable evidence, in the fragments of other lower rocks which they contain, that they were formed subsequently to the latter; and in the remains of animals and plants which are imbedded in them, that they were formed after the growth of organized beings. Unless, therefore, we adopt the unreasonable opinion, that God at first formed, with the rocks in which they are found, these apparently water-worn pebbles and fragments, identical in appearance and composition with other rocks lying deep beneath them; and also the dead forms of organic existences, we must come to the conclusion that the strata of rocks which compose the outer crust of the Earth, and which in their aggregate thickness amount to about 8 to 12 miles, were formed successively—the lower first and the rest in regular order. There was, therefore, a period in this order of succession in which the coal beds were in a process of formation. The theory of their original creation, or of their being originally placed in their present position, consequently falls to the ground.

b) The second theory maintains that the coal beds had a mineral origin, similar in some respects to that of the rocky beds. Fuchs, a German writer of some standing, maintains that, at a particular stage of the process of rock formation, the carbonic acid, which then existed in incomparably greater quantities in the atmosphere than at present, was rapidly decomposed by the attraction for oxygen of hyposulphurous acid then existing in hyposulphite of lime, by which the one was converted into sulphuric acid, and the other into Gypsum; and that the liberated carbon, being deposited in immense quantities, formed the coal beds! To this it may be replied that hyphosulphurous acid does not exist in nature either free or combined, but that it is formed artificially by the chemist, only under favorable circumstances, by causing sulphuric acid to combine with an additional portion of sulphur and thus relatively reducing its oxygen. The existence, in nature, of such a body as hyposulphurous acid is purely hypothetical, and the theory which it supports highly improbable. It is not favored by a single natural process.

c) The theory, which is perfectly consistent with the facts, and the processes of the present world is, that mineral coal is of vegetable origin. It supposes that vegetable matter, imbedded in large masses and gradually deprived of a

portion of its more volatile parts by the natural heat of the earth, its carbon remaining, constitutes the coal beds as we find them.

1. The great number and variety of vegetable impressions, such as leaves of ferns, of reed-like plants, and of flattened stems of trees, such as *Lepidodendra* and *Sigillaria*, found in the slates and other rocks forming the roof, and of their roots in the rocks forming the floor of the coal beds, afford a very strong presumption that the coal itself may have resulted from vast masses of vegetable matter accumulated and covered over with clay and sand, which, afterwards being solidified, became the imbedding rocks. Where stems and leaves projected out into the imbedding rock they would generally leave distinct impressions or casts of themselves, but in the mass they would be so compressed together as to present to the eye no trace of their original structure.

2. But coal does actually arise from imbedded vegetable matter. Lignite and brown coal, which yet retain the vegetable structure, have evidently been formed from peat or other vegetable matter imbedded for a long while, undergoing certain chemical changes, whereby bitumen is produced or carbonic acid and olefiant gas are liberated. Dr. Jackson, in making a geological survey of the State of Maine, found, in a bog, some peat under favorable circumstances actually converted into bituminous coal. The latter species of coal, has, moreover, in numerous instances, been converted into Anthracite by being cut through by a dyke of igneous rocks. Thus all the varieties of coal may arise from brown coal, and this from peat and other vegetable matter long imbedded. This constitutes the second argument for the vegetable origin of all coal. It is not a hypothesis which has no facts, or natural process now going on to sustain it.

The weight of argument in favor of this theory increases just as we enter into particulars.

a) When we examine a vertical section of a peat bog, we find its floor to consist of a species of clay, called fire-clay, composed in a great measure of the silicious shields or cast off coverings of myriads of infusorial animalculae that had once swarmed in its waters. Next above, we find mosses, ferns, and in warm climates reed-like plants growing abundantly. As their lower parts lose their vitality, the upper continuing to grow, or as the older stems die and the leaves fall upon the surface, a partial decomposition of this material yields a new soil on which future generations may flourish.

The decomposition, if the bog do not occasionally become dry, will not be carried so far as to be attended by a total destruction of the peculiar organic structure of the various species of plants. And surmounting the whole we always find the growing inhabitants, with their succulent stems and luxuriant foliage. This process, being continued for many years, the accumulation of vegetable matter may become 40 to 50 feet thick. If now by some means the bog be covered over suddenly by fine sand or mud, the result would be a vast mass of nearly pure vegetable material, at last becoming compressed into the thickness of several feet, with numerous roots, which the antiseptic nature of the waters prevented from decaying, still fixed in the clay bottom, and with most beautifully preserved casts of leaves and compressed stems in the overlying sand and mud, now hardened into rock. If, further, the bog were again to be renewed frequently in the same spot, and to undergo nearly the same order of changes, we should find the material for many alternating beds of pure coal and their interstratified rocks. Or if we suppose that, from some cause, a great freshet, in a stream flowing from a sandy or mountainous region, were to bring down to a peat bog, situated at its mouth or the lower part of its course, coarse sand and perhaps a few trees, the former would be consolidated into coarse sand stone or conglomerate, and the latter be found standing erect, with their roots and stumps sunk by the force of gravity to a considerable depth into the peaty matter and their trunks extending into the sand stone above.

Now this is a precise picture of the materials and their relative position in the series of coal beds. The fire-clay containing numerous *Stigmaria*, which are the roots of the large coal plant, *Sigillaria*, immediately underlies the coal, whilst the overlying slates and sand stones contain the innumerable leaves and stems of the plants themselves, or the most accurate casts of the same. And it may be well, in order to make this part of our argument complete, to state, that if the materials out of which coal was formed, had been carried some distance by water currents, sand and clay would be very much intermixed with the coal, and the leaves, stems and roots would be found much water-worn, and mingled in a confused mass. But as this is not the case, the vegetable matter must have been imbedded just where it grew, and consequently could not have been drifted together from a distance.

b) Accumulations of peat "are not formed in tropical climates," says Prof. Hitchcock, (Geol. p. 62) "on account of the too rapid decomposition of the original matter." "Hence heat is limited chiefly to the colder parts of the globe" (ibid. p. 284.) This may suffice as a general reason why coal is so seldom found in tropical climates. But the assertion requires some limitation. Whilst it is true, that vegetable matter, when exposed to frequent changes from wet to dry, rapidly undergoes decomposition if also under the influence of a warm temperature, it is not so when the organic matter is kept constantly covered with water. This is especially the fact in regard to vegetable matter. If, therefore, the climate be uniformly moist, even though it should be hot; if the supply of water to the peat bog should be equal to the loss by evaporation and drainage, the roots, fibres and stems immersed in the antiseptic waters would, to a considerable extent, resist the process of decomposition, and the organic matter would thus continue to increase. The climate, during the geological period of the coal measures, may consequently have been even ultra-tropical and yet peat have accumulated, if at the same time a greater amount relatively of moisture constantly existed in the atmosphere, and the bogs were found at the mouths of rivers, or in the near vicinity of large bodies of water. Such a bog of large extent is now to be found at the mouth of the Mississippi, in the comparatively warm climate of Southern Louisiana, the supply of water being furnished by the numerous and constant leakages in the banks of the river.

c) Nor should we, in this connection omit to call to mind the large areas which the actually existing peat bogs are found to occupy, and the vast amount of vegetable matter that is contained in them. "In Ireland, the peat bogs are said to occupy one tenth of the surface, and one of them, on the Shannon, is 50 miles long, and two or three broad. In Massachusetts, exclusive of the four western counties, the amount of peat has been estimated at not less than 120 millions of cords; and this probably falls far short of the actual amount." (Hitch. Geo. p. 282). But the peat contained in these two localities, must form but a minute portion of the whole amount to be found on the surface of the earth. And in addition to this, we must take into account the probable fact that, as the surface of our planet is, at present, better adapted to produce a vegetation suited to man and his cotemporary inhabitants, it is greatly reduced in its powers of producing the peculiar flora of the Coal Period.

3. But a third and incontrovertible argument for the vegetable origin of mineral coal is to be found, not only in the fact, that vegetable matter and bituminous coal are chemically almost the same, that the former is therefore, eminently adapted to produce the latter, and also, that in some well known instances it has actually resulted in its production, but in the fact, that the microscope shows it to consist of the altered stems, leaves, flowers and fruits of plants, which, together with a variable quantity of mineral matter mechanically contained in it, and forming the ashes after being burned, constitute its entire mass. If a piece of even the most compact Anthracite be polished very thin and subjected to examination with a microscope of considerable power, it will be found to consist almost entirely of vegetable matter, in which the woody structure, the bark or epidermis, the cellular and vascular tissues; and even the seeds with their delicate coverings can yet be discovered. The natural orders, and even genera of plants, which have formed such a mass of coal can be recognized. Those who have studied botany can easily see how this may be done.

The whole vegetable world may be divided into three great classes, viz: Endogens, Oxogens and Cryptogams. The first, for example, embraces the grasses, maize, wheat, rye, canes or reeds, and such like, and has no pith or distinct layers of wood. All is alike within, consisting of innumerable elongated polygonal cells, intermixed with long hard fibres, the outer covering being more or less smooth and flinty. The characteristics of the exogens which embrace most of herbs and plants, and trees, need not be enumerated to show how they are distinguished from the former, or from the Cryptogams. It is sufficient to state that each class is distinguished from the other two by strong marks in regard to their structure, mode of growth, &c., and that each genus even is thus distinguish from every other. We can easily, for example, distinguish pine from hickory wood; and when by pressure, cutting, or rubbing the specimens one so torn and broken as not to be distinguishable by the naked eye, they can still be recognized with great ease when magnified under the microscope; and they do not lose their distinctive features when changed into coal; nor even into ashes. The very ashes still exhibit the peculiarities of the vegetable structure!

But however conclusive these arguments may be in fact, the theory is not, in many cases, received without much hesitation and opposition. It is not only contrary to early im-

pressions and preconceived notions, but at first view, almost seems to be contrary to a rational philosophy; and hence fierce opposers have risen up against it, not merely from among the ignorant, but also from the ranks of those who are well informed. The vast scale upon which the coal beds are formed; the large extent of territory which they occupy, being in the United States alone about 150,000 to 200,000 square miles; the number of these beds being from 10 to 20 or in some cases 30; and their aggregate thickness, each varying from a few inches up to 20, and even in some instances, to upwards of 100 feet; these form the great objections to the reception of the theory which ascribes to them a vegetable origin. What an incredible amount of vegetable matter would it not have required to constitute such immense deposits of coal! What immeasurable periods of time must have run their rounds to give room to the production of this immense amount of vegetable matter, and the formation of the alternating strata of rock and coal.

But these objections, if admitted, must apply with equal force to the formation of many rocky strata, some of which are remote from each other in the order of their succession, abounding in and almost entirely composed of the remains of myriads of once living animal forms. Strata of rocks of many feet in thickness constituting mountain masses are composed almost entirely of shells, and some, varying from one to 20 feet in thickness, are made up of the silicious, calcareous and ferruginous coverings of animalcules, so small that 50,000,000 might be contained in the space of a cubic inch. This rock underlies the city of Richmond in Virginia, and reduced to the state of fine sand, it constitutes the moving mass of the Simoon of the desert! The chalk beds are composed of the broken fragments of shells, some of which are microscopic, and yet retain within them the dried bodies of their tiny inhabitants! A large portion of the crust of the globe is, indeed, made up of the remains of its former inhabitants. Seeing and examining here is demonstration. The difficulty is only one of time. But what is time? Our lives are but a moment, and the history of the race of man upon Earth is but a day in the great history of the events which have transpired upon the soil on which we live. If there was time enough for these small animals to be propagated in sufficient numbers to form such vast masses of rock, the same time, or less, was sufficient to produce a sufficient vegetation to form all the mineral coal.

There is, however, every reason to believe, that, at the period, at which the coal measures were formed, vegetation was vastly more luxuriant than at present. This may have been favored (1st) by a warmer climate and greater moisture, and (2d) by the existence of a much larger supply of carbonic acid in the atmosphere than we now have.

1. That the climate was warmer when the coal deposits were formed than at present, is certain from the fact that the vegetation which composes those deposits is almost wholly made up of such as flourishes in tropical latitudes; for but a slight acquaintance with botany will satisfy any one that every region, and especially every climate or shade of climate, has its own peculiar vegetation. The coal flora, moreover, was not only tropical, but remarkable as to size and quantity, showing a state of atmosphere and temperature highly favorable to a rapid and luxuriant vegetation. None such now exists anywhere; the nearest approach to what it must have been is to be found on tropical islands, or where the heat and moisture during the whole year are great and almost invariable.

Again, that the climate of the Earth was considerably warmer at the formation of the coal deposits is highly probable, from the well ascertained fact, that the earth is a cooling body. When the forming crust was yet thin, the heat evolved from within was very great, and, together with what was received from the Sun, must have rendered the climate all over its surface uniformly hot—too hot, indeed, to be favorable to the growth of many species of plants; but when the crust had further cooled, the milder, but yet warm climate must, at least in the temperate zone, have favored the rapid growth of a large and abundant vegetation. This was the period of the coal measures. But as the crust has still farther cooled and the climate is now equally adapted to sustain animal as well as vegetable life, coal is formed only in small quantities, in the peat bog, for example, or perhaps at the mouths of rivers, where immense quantities of drift wood are imbedded, and converted, first into lignite, and then into an impure bituminous coal.

2. That the climate, during the coal period, was much more moist than it is at present, is more than probable.

1) Geology furnishes the most satisfactory evidence, that the proportion of dry land to water has, during every successive change that the surface of the earth has undergone, been continually increasing. But, for the same temperature,

the quantity of vapor that will be elevated into the atmosphere will depend upon the extent of water surface, or the facility with which moisture may be furnished. With a high temperature, therefore, and a larger proportion of ocean surface, the quantity of vapor that would actually exist in the atmosphere would be proportionably great.

2) Meteorology teaches us that vapor is precipitated or withdrawn from the atmosphere principally through the agency of elevated and undulating land. The vapors are carried by the currents of air against the sides of hills, mountains, and rising ground, deflected upwards, and by suffering a reduction of temperature condensed into cloud and rain. With a smaller surface of land, therefore, the precipitation would be less active, and the vapors, existing in the atmosphere, would be more permanent. If, moreover, the atmosphere were once charged with vapor, and only a slight cause of precipitation existed, there would be but little demand for the formation of fresh portions of vapor, or in other words, evaporation would then go on slowly. Under these conditions it is easy to see that, when the coal flora flourished, a climate most favorable to a luxuriant vegetation existed. The evaporation was not so rapid, except perhaps in the vicinity of a large body of land, or in the torrid zone, as to interfere with the uniform growth of the vegetation then peculiar to peat bogs.

3. But it was stated, that the production of so much vegetable matter, as is found compressed in the coal beds, may have been favored by the existence of a far larger proportion of carbonic acid in the air than is found at present. That vegetation grows more luxuriantly when a plentiful supply of carbonic acid is afforded it, is proved by the almost magical influence produced by vegetable and animal manures, which, in a decomposing state, furnish it with its appropriate food. When this is afforded abundantly, and conjoined with the proper temperature, quantity of light and moisture, every one knows that plants and trees grow with a wonderful rapidity. If, therefore, there was, at the period alluded to, an abundant quantity of carbonic acid in the air, this circumstance, conjoined with the higher temperature and moister air, must have covered the earth every where with a dense and luxuriant vegetation, which in process of time was sufficient to afford all the carbon now contained in the coal. Thus would the vegetable world withdraw from the air that which is found to be so injurious to animal life, and deposit it in a solid form.

beneath the surface of the soil; and thus was the atmosphere purified and prepared for the healthful existence of the myriads of the animal world, and that which was poison to him in the air, was hid and kept in store for man in the earth's crust, to supply him with the means of comfort, and profitable industry, at a period when but a scanty or insufficient supply would be derived from the vegetable kingdom greatly reduced in its powers. That such was the case, is highly probable; and it shows in a striking manner the provident wisdom and care of Him, "who seeth the end from the beginning."

It would, therefore, seem that the Creator, has, in the coal beds, made a kind provision for the future wants of man. They are not in the earth without design; they were intended to constitute a great fund of fuel for the future teeming millions of men. As the intercourse between nations is becoming more easy and frequent; as, through the influence of christianity, friendships are more lasting, and the interest of the whole becomes the interest of each; and as war, that great waster of life, of treasure and of the means of life and comfort, is likely soon to be looked upon as an evil of so great a magnitude as no more to be resorted to, population must increase immensely, and the demand for fuel as a means of comfort, and of carrying on the vast industrial operations then necessary, become greater in a far higher proportion. The earth deprived of its forests, teeming with a mighty population, and every spot occupied economically, men could not live without this benevolent provision.

We must therefore look at all the previous steps of the history of our globe, not as isolated, but as prospective events—as steps subordinate to the accomplishment of a great purpose. At present we see an adaptation of all its parts to the wants and uses of the whole. And so with the antecedent; they must have had reference to the subsequent events, and all been designed to promote the welfare of man, "the Lord of Creation."

## ARTICLE VII.

## BACCALAUREATE ADDRESS.

## No. IX.

Baccalaureate address, delivered at the Commencement, Sept. 1843. The class consisted of the following members: Daniel H. Bittle, David A. Buchler, John E. Graeff, Wm. H. Harrison, Charles Horner, Lloyd Knight, Wm. A. Kopp, Wm. M. Paxton, John Reidenour, John Rugan, Alfred H. Smith.

YOUNG GENTLEMEN:—You are now invested with the highest Academic honor conferred by our literary institutions on their approved sons, at the termination of the course of study which they prescribe. It is to you a day of rejoicing. You have longed for it, and it has come, and you are now in the way of enjoying whatever advantages it can afford. Time must show what bearing it will have on your happiness, and teach you whether you have underrated or overrated its advantages. We, your instructors, are prepared to desire for you, every blessing in your future career, and to cherish the hope that a life of usefulness and virtue will be followed by an immortality of bliss. Access is afforded you in a pre-eminent degree to whatever is good, and under God, it will depend upon you to determine whether shame and sorrow, and endless death shall be dealt out to you, or honor, happiness and everlasting life. Those who have gone before you in scenes, such as we have witnessed this day, under the auspices of Pennsylvania College, have received our counsel before the final separation, and you are entitled to the same. We utter it with entire cordiality, and pray that it may dwell in your hearts and to life's remotest hour, exert a salutary influence upon you. You have enjoyed, young gentlemen, considerable facilities for the acquisition of intellectual and moral treasures. In making this statement, I do not design either to laud myself or my colleagues, but merely to aver, that independently of the aid furnished you by us, you have had a long tract of time, and the productions of the learned and the good, to employ in the accomplishment of your minds, and the culture of your hearts. To you have sages of ancient and modern times spoken! You have been permitted to listen to the wisdom of men, and to hear and to read the

lively oracles of God. It has been your favored lot, to live amongst displays of the grace of God, and to witness the regenerating efficacy of the Gospel in the conversion of men. These were great privileges, afforded you by the munificence of your Creator, for all and each of which you will render an account at his bar. Whether in the future, the unknown future, you will be met with similar displays of grace, who can tell? For aught that we know, the hour of mercy may for you be nearly-exhausted, and your account may now be about to be made up before the Omniscient Judge. But we pass away from such contemplations to the consideration of things that pertain to you as living moving actors on the theatre of life. You have been favored with the means of education and I would not intimate that they have not been improved—improved they must have been, or you would not have been admitted on this interesting occasion, to the re-spected fraternity of Bachelor of Arts: You have disciplined minds, you have knowledge, drawn from different sources. You have tasted the literature of ancient and modern times—you have studied the science of number and quantity, have looked into the characteristics and constitution of things, you have investigated the laws of the material universe, you have studied the anatomy, physiology and psychology of man, you have looked through nature up to nature's God, you have mastered the apologetics of our holy religion, and have been taught the pure and sublime ethics of the son of God. It is much! There must be—there is—light in you. Happy will you be, if you understand your obligations and fulfil them! It was said by a teacher than whom there never was a greater, and who, indeed, stands very far in advance of all—if the light that is in you be darkness, how great will be that darkness—words which you may consider with profit, and which, with an interpretation, not deviating from its spirit, but restricted for our particular purpose at present, we will employ to guide your meditations.

You may permit the light that is in you to become darkness for want of aliment. I do not know that you can entirely lose what you have gained. The treasures of learning are not so much within the reach of desolating energies as other treasures, but by neglect of the proper appliances, your minds may lose their tension, and the accumulations of years may dwindle away. Would it not be wrong, criminal, would it not be infidelity to the noblest trust, to relinquish the vantage ground that you have obtained? If by the neglect of reading,

study, thinking, we allow our minds to become enervated and impoverished, the contrast between what we might have been, and what we ought to have been, and what we are, must be deeply humiliating. It will be the placing of an extinguisher upon a light which should have burned brightly and thrown its rays far around. Take the advice of a distinguished teacher in our own country on this point. "Go, then, says he, and emulous to excel in whatever is splendid, magnanimous and great, with Newton span the heavens and number and measure the orbs which decorate them, with Locke analyze the human mind, with Boyle examine the regions of organic nature. In one word, go, and with the great and wise and good of all nations and all ages, ponder the mysteries of Infinite Wisdom, and trace the everlasting in his word, and in his works. A wide and unbounded prospect spreads directly before you, in every point of which Divinity shines conspicuous, and on which ever side you turn your enraptured eyes, surrounded with uncreated majesty, and seen in the light of his own glory, God appears. He leads the way before you, and sheds radiance on his path, that you may follow him." We cannot too earnestly insist upon the importance of your considering yourselves devoted to the work of increasing your knowledge—not for the purpose of self-aggrandizement, but of rendering you effective instruments in the hands of God for the advancement of his glory. Let not the reproach fall upon you—let not the finger of scorn be pointed at you, as men unworthy the name, in whose hands was placed a blazing torch, which they were commissioned to carry to direct their steps, and the steps of others, but which they permitted to go out, and thus become involved in darkness that might be felt.

The light, that is in you, may become darkness by being diverted from its proper end. Whatever man has, and whatever he can control, is appropriately applied to the advancement of his own happiness and that of his kind. Perhaps it may be asserted that the impulses of our constitution are so unequivocal that we are not very likely to spend any means subjected to our power in any other way than in the promotion of our own bliss. We may, however, fail to perceive where happiness dwells. It is a distinctive feature in our moral depravation that whilst the instinct of happiness remains unabated, the true abode of it is not seen. Clear vision might be expected of them, whose eyes have been strengthened by the Collyrium of education—but it has not

always happened that eyes, with which most pains have been taken, have manifested the highest visual power. The fact that the sensual predominates over the rational part of our nature, and that present and fleeting good powerfully attracts us, renders us exceedingly liable to mistake shadow for substance and to prefer the present to the future. If we should be seduced to choose the pleasures of this world rather than those of religion, the smiles of earth than the approbation of our own hearts and of God—it will be a melancholy election and will be followed by most deplorable results. It will be an extinction of light that is within us, and a horror of deep darkness will settle upon us. Man, educated man, finds a most appropriate field for the exercise of his powers in the removal of ignorance and vice and in the alleviation of human sorrow. Guided by the revelation of that God, who has presented to us wisdom in such chaste and impressive imagery, we are never at a loss to know how man becomes in the highest degree the friend of man; if forsaking this best guide of youth, we follow other counsels, we will radiate no good upon our fellow men, the light that is in us will warn us against no evil, it will direct to no good. It will produce effects the opposite of what was intended. It will become darkness in which those who walk will be secured from no evil, but rather be plunged into irretrievable misery. We warn you then against this. Let not the light that is in you become darkness. Walk by it in the way of duty and of peace and let others feel its genial rays to guide them to happiness and God. You may employ your distinguished attainments in disseminating vice and vicious principles. In no way does the light that in us so effectually become darkness as in this way. Most true is it, that educated minds can exert great influence upon men, in proportion to our intellectual power may we control others. History furnishes us many exemplifications of the tremendous energy of exalted intellect. It may be a good—it may be a pernicious influence. If we range ourselves on the side of immorality and vice, if we lend our aid to the diffusion of licentious principles and practices, we may be effective laborers, but our course will be blighting and withering—before us may be joy, but in our rear will be desolation and death—then will our light be the worst darkness, and our destiny will be such as is described, in words of terror, concerning the man who gave into the hands of his enemies the Author of our Faith: it would be well for that man if he never had been born. You may

shudder at the idea of originating evil, of exerting a demoralizing influence upon your fellow men, of forming victims of sorrow, of preparing men for the abiding wrath of God, you may say, is thy servant a dog that he should do such a thing, with deep emotion you may utter, the last of the uses to which I can apply my knowledge will be the rendering wretched my fellow men, but be not too confident, you know not yourselves, you understand not the deceitfulness of your hearts, you know not what demoniac passions may be engendered in the dark recesses of the polluted soul. The light, that is in you, must become darkness, you must be the enemies of man, you must exert an evil influence upon others, and your education will make that influence great, unless you are men of God, disciples of Christ, imbued with the spirit of Christianity, and act upon the noble principles taught in the words, and consecrated by the life of Jesus of Nazareth.

Taught by every sound system of Ethics on whatever basis from Aristotle down to Kant, that virtuous ends should always be accomplished by virtuous means—we should particularly make it our aim never to do evil that good may come.

The world's history proves, if it proves anything, that the common adage has a solid foundation—the adage—that honesty is the best policy. If then in utter disregard of the solemn protest of Christianity against it, we allow ourselves to attempt the attainment of what is desirable, either in the ordinary pursuits of life, or the objects of christian effort, by artifice, cunning, finesse or misrepresentation—we extinguish the ray which still glimmers within us, though we are fallen, and darkness will invade all our powers.

If we cannot do good, effect what is necessary by pure means—let it remain unaffected. God not only does not require such offerings at our hands, he positively abominates them: such things are offerings of the wicked—of which he says, away with them, I will have none of them.

They are like the offering of Nadab and Abihu—though presented on valuable censers: it was not ordered—the costly vessel, the plausible purpose could not sanctify the unwarranted assumption of unauthorized functions, the anger of God burned, and swift destruction met the reprobates. May we learn from their melancholy example, and avoid the punishment of doing the work of the Lord deceitfully! If then the light that is in you is not to become darkness—you must be true men, truthful men. The truth of your consti-

tution is not to be extinguished—God has set it up to throw light upon your path. Without it, the best instruction we receive from them that are most deeply interested in us would be unprofitable, and without it, society would be dissolved, Confidence would be destroyed in families, and in society—our courts of justice would become a nullity—baths would lose their power, and the whole moral world rush into wild chaos. Let me impress upon your minds one passage of God's holy word in this confection—you may think of us hereafter when we are far apart, when we shall have disappeared from these scenes; think too of these words—you will find them in Phil. 4: 8. Whatsoever things are true,\* whatsoever things are honest,† whatsoever things are just,‡ whatsoever things are pure,|| whatsoever things are lovely,§ whatsoever things are of good report; ¶ if there be any virtue, if there be any praise, think on these things.

The comment is by that eminent Polyhistor, Grotius:

We prefer having uttered these words of affectionate counsel, to cherish the hope that you will be found in the ranks of the intelligent and good, the lights of the world, the promoters of men's joy. Your purposes lead you to contemplate different pursuits in life, as likely to employ your powers. In all you may be useful—you may be happy! In all you may do good—much good to men. In all you may glorify your Maker and prepare yourselves for heaven. To those who may devote themselves to the honorable and useful profession of medicine, we may say, you will have ample scope for all the knowledge, general and professional, that you can obtain, and acting upon the principles now inculcated, you may be the highest benefactors of your race. The profession has been adorned by some of the greatest names that have appeared in the world's history. It has been rendered illustrious by genius, learning, philanthropy and religion. Its code of ethics is highly pure and beautiful and its benevolence is most self-denying and heavenly. It may be said of it truly, when it is what it should be, and

\* A mala fide et mendacio remota.

† Gravitatis plena.

‡ Quae longe absunt a quo etis reprobis.

|| Quae remotissima sunt ab omni specie impudicitiae.

§ Quae benigna sunt et gratiosum faciunt hominem.

¶ Quae bonam famam pariunt.

what it has been in very many instances, that it goes about to do good. It can and it often has ministered to a diseased body and a sin-sick soul. Blessed is the man who walks the round of its duties in the spirit of Him who, when he was on the earth, healed not only the spiritual but likewise the physical maladies of men.

To those who propose to defend the life and property of their fellow creatures, in the halls of justice, it may be said, you will find the principles which we have inculcated, important to you, and acting upon them, you may secure the highest approbation of your own hearts and of God.

To you will be entrusted most important interests, and you will labor in a vocation which will furnish the utmost employment to the soundest mind and the purest heart. Your services will be enlisted in a cause which can exhibit noble names, and you can only aspire to be named with them—if the light that is in you be not permitted to become darkness.

To those who have determined to employ themselves in the highest office known to man—the office of teaching christianity to men—the views on which we have insisted will be peculiarly appropriate. They will consider themselves called upon in the highest degree to shed upon others the light of truth, and to make their capacity to acquire, and all that they have acquired, subservient to the reign of righteousness in the earth. Go then, beloved young men, go fulfil your destiny! Let your aim be high, pure. Seek to do good—aim to be approved by the righteous. We shall behold with interest your progress in life—shall exult in all that you achieve in the cause of truth; we will endeavor to sustain you by our prayers. When you rejoice, we will rejoice, when you weep, we will weep.

When will we all meet again? Will we ever? In this world? Probably not—but we will meet, and then the secrets of all hearts shall be revealed, and the joy and sorrow of eternity will be before us; of which we will participate, depends on ourselves, and the course that we henceforward adopt will—as it is virtuous or vicious, holy or unholy—in its issue, be either the one or the other, either heaven or hell.

## ARTICLE VIII.

## BACCALAUREATE ADDRESS.

## No. X.

Baccalaureate address, delivered at the Commencement, Sept. 1844. The class consisted of the following persons: Peter Anstädt, Oscar F. Baugher, Joseph B. Bittinger, Robert H. Clarkson, Joseph P. Clarkson, Thomas W. Corbet, Michael Diehl, Henry S. Fahnestock, John M. McFarland, John T. Morris, George A. Nixdorff, Beale M. Schmucker.

YOUNG GENTLEMEN :—Having now finished your Academic career, and being about to enter upon other pursuits of a character more or less congenial, allow me, before we separate from each other, to express for myself and my colleagues a most sincere desire for your welfare, now, henceforth and forever. We shall ever feel a deep and abiding interest in everything that concerns you. We cannot permit you to depart without adding, in our counsel, an additional memento of our regard. If possible, we would have you well fitted—armed on the right hand and the left, for the warfare in which you shall be engaged. You cannot pass through life, it is impossible in the very nature of things, without making impressions, and of an exceedingly durable character. They will be either good or bad, adapted to increase or to diminish the happiness of your kind. In proportion to the advantages you have enjoyed is the certainty that power will emanate from you; it may, however, be salutary or pernicious. One of the methods by which you will bring your minds and hearts into contact with the minds and hearts of others, and by which you will influence them for good or for evil, is by the use of that gift which you have exercised on this interesting occasion, the gift of communicating your conceptions in words. It is by words that we may exert a powerful influence on those with whom we associate. If we propose to ourselves to do good in the world (and we cannot suppose that your aim will be otherwise,) it may fearlessly be asserted that a very effective instrument of such a result will be the words that you utter. When the great Author of our faith pronounced the intimate connection between our words and our future destiny, He not only referred to their indication of character, but, likewise, to the controlling influence that they exert upon men.

Among the endowments of the great Author of our being, this is unquestionably one of the most remarkable and useful, that we can speak, that both our mental and physical organization fit us for the acquisition and the communication of truth. In nothing is man's superiority more strikingly displayed than in this. Unquestionably the privation of this power is of calamities among the most terrible known unto us. Is there, can there be, a limit to their diffusive energy? What exercises a greater control over the world? It is said "Actions speak louder than words," but this, properly understood, does not imply that words, attended with everything calculated to give them effect, do not operate powerfully, but that they are sometimes deceptive. It must be conceded that words, spoken either by the mouth or the press, have a mighty agency in the government of the world. It is not a recent discovery, but was particularly marked by the sage whose wisdom is contained in the Book of Proverbs, that there is beauty, and not only beauty, but power in the language of men. Well might he say, "A word fitly spoken is like apples of gold in pictures of silver;" like beautiful fruit served up in connection with splendid ornaments, or in highly ornamented vases.

"Poma aurea in cœlaturis argenteis verbum est opportune dictum." Ros.

This is our theme. The beauty and excellency of proper words at proper times. Our lesson to you is to do good by your words, and we aim to show how this is to be effected. Words without ideas are empty sound and nothing else. They may be musical and harmonious, but they accomplish no good. If we aim to speak well, whether it be in ordinary conversation, or an address to our fellow-men, it is essential to that kind of success at which a wise man aims, that his mind shall not be barren of thought, or unfurnished with knowledge. Not only should we be the possessors of intellectual treasures, such as have been mentioned, but they ought to be so arranged, classified and thoroughly digested as to be entirely clear and explicit to the mind they occupy. It is a trite, but a true remark, that clearness in our ideas is essential to a proper communication of them by words. It is the design of mental culture to render our minds capable of receiving and disencumbering, of everything extraneous, truth as it springs around us from its various sources.

Obscurity in language is a very great fault, and the sole cure for it, of sovereign efficacy, and not to be taken in hom-

œopathic, but allopathic doses, is clearness in our ideas. It is, however, not merely an intellectual exercise; it depends in a very great degree on the emotions and affections of the heart. It is feeling, passion, which infuse life and energy into what we say, arm our vocables with power to arrest, to interest, to affect, and to enchain. Pure, holy affection should dwell in our hearts, and then may we expect our words to be conductors of purifying influences and vehicles of truth in subduing forms. It is by study, by meditation, by converse with the beauties of creation, it is by cherishing pure affections under the guidance of God's revelation and spirit, that we are prepared to stand forth among men of like passions with ourselves, and to carry them along with us under the suasion of our impressive articulations.

As in this way we will become qualified, so should we make it our aim when engaged in intercourse with our fellow-men, through the medium of language, to use intelligible terms. It does not follow necessarily, that every man, who is capable of expressing himself intelligibly, does so. It ought certainly to be the aim of every one to render his views entirely visible by the transparency of the drapery in which they are exhibited. It is a false taste that leads us to employ language, which does not deliver, but entangle our thoughts, so that they cannot in any satisfactory degree extricate themselves. A word fitly spoken must be a word, which represents fully its constituent in the mind, performing in its absence its delegated functions in so faithful a way that it may itself appear to be present. When you blow your trumpet, so inflate it, gentlemen, that it may give no uncertain sound, and then may you expect that men will prepare themselves for battle.

We ought to speak wisely. Words are not fitly spoken, unless they are spoken with wisdom, and wisdom demands that we should avoid all improper occasions of uttering our counsels. We have high authority for caution in this matter. We may give what is holy, we may cast out our pearls, but we must not give the holy to dogs, or cast our pearls before swine. It may often appear to us expedient to keep back our treasures, lest if communicated they should not be properly received. We may meet with human nature so deeply corrupted, and so under the influence of violent passion as to render it certain that our instruments of good cannot be applied, but if used must be thrown back leaving no impression.

There are seasons observable by all which render peculiarly accessible the heart of man, moments when the mind uplifts itself to enquiry, when it protrudes its *antennae* that it may measure its course, when it is softened by the arrangements of the Disposer of events—then occur golden moments ; the friend of truth, using the weapons of a decisive victory, may wield them to the highest good of his fellow man.

Let then your words not only be select, but well timed, and they will tell—tell upon the best interests of men, here and hereafter.

Particularly do we enjoin it upon you, to advocate by your words, good principles, and to reprobate bad. It is in this way that we render the organs of speech the accomplisher of grand results for the welfare of men.

The advocate of pernicious principles does great and irreparable mischief to the world. Eloquence and sophistry applied to the diffusion of licentious principles, or the dissemination of sceptical views, produce incalculable mischief, neither limited by space nor time, but indefinitely diffusing themselves. Who can tell the mischief which has been produced by the advocacy of error ? The man who devotes this noble gift to undermining the foundations of morals, in advocating vice, in making the worse appear the better cause, in unsettling the cherished convictions of men upon the holiest subjects, is a moral monster, whose course is desolating and full of evil. In whatever form vice appears before us, we should array ourselves against it, feel that we are called to overthrow and destroy it. To it should we give no countenance. No motive of self-interest, no fear of man—no hope of ultimate good to others, should influence us so lend our advocacy to anything conflicting with the eternal principles of righteousness.

But our duty is not merely to stand up against error. We must wield our tongues in defence of whatever is good—in politics, in ethics, in religion, and in the whole range of truth. We ought to consider ourselves called upon, by our relations to our fellow men, to endeavor by what we say to them to render them wiser and better. If we have, as we ought, light and love, they should not be hid under a bushel, but placed aloft where they may throw their rays around, and enable others to see and direct themselves in the way in which they should go. If we would use the gift of speech to promote the happiness of men, and lose no opportunity

of speaking for the glory of God—our career would be marked by traces of an exceedingly splendid character, and our praise would be the highest to which mortals can attain—less dazzling than that of those who have made themselves conspicuous in mischief, but more valuable, and of longer duration.

We recommend to you, a course which we regard as due to the advantages you have enjoyed. You are educated men and of such it is to be expected above all others, that they should be possessed of ideas well arranged and clear, that they should be under the influences of pure feelings, that they should be benevolent and sincerely anxious to promote the best interests of men. To whom can we look for such things, if not to you? What does your education signify, if not the ability and readiness to render useful in this way what you have attained? If then you would do credit to yourselves and pay the proper price of the immunities you have enjoyed, you should make your resources available, through the medium mentioned, for the purposes indicated. To you no other course will be honorable, no other calculated to satisfy you in moments of serious reflection. We can conceive of no condition more deplorable than that of the man whose memory charges him with having rendered his attainments subservient, by the use of speech, to the wretchedness of man. It is a species of crime, for which no restitution can well be made. It produces evils which no human hand can stay. It is due your profession. Silently you proclaim yourselves to be the possessors of knowledge, to be in advance of others, you carry with you your credentials. Let then your words sustain your profession and bring no dishonor on your position by the neglect of its advantages. Let no one say that with magnificent promises there is no performance, or charge you with falsehood in proclaiming your ability to influence men whilst you fail to manifest it in a becoming manner.

It is by this course that you commend yourself to Him whose you are, and to whom you are indebted for all you possess. You glorify Him. You spread His praise abroad in the earth. You make man God-like, and are so yourselves. That such is the truth, learn from the Book of God: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though

they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth, even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God, &c.

We will proceed no farther—we bid you depart in peace. Go, beloved young men, with our best wishes and prayers, go to adorn your vocation in all things. Seek to be useful, and you will be. Happiness cannot fail you if under the discipline of truth and virtue you regulate your course. You carry with you the affection, the prayers of your instructors, and if their desires are fulfilled, it will be said of you that you are men, after God's own heart, an honor to your country, to your *Alma Mater*, to your friends and to your race.

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## ARTICLE IX.

### WHAT IS THE RESULT OF SCIENCE WITH REGARD TO THE PRIMITIVE WORLD?

*Translated from A. Tholuck's Miscellaneous Works.*

By Professor T. J. Lehmann, Pittsburg, Pa.

#### V. *The Primitive Language.*

THE research after the original language of the human race is intimately connected with the heretofore discussed questions. If among the most ancient nations and among the most rude of our time, we find a beginning of language resembling that of animals, unorganic, onomatopoeic sounds, it will considerably strengthen the belief in an originally brutal condition of the oldest human beings, and on the au-

toethonic and animal-like origin of the present wild nations of America, Australia, and perhaps also of Africa. And if all languages point to one common root, upon a certain place on the earth, the Oneness of the human family and its first cradle is established; but if, on the contrary, the family of languages appears not to have the least link of unity, the probability of a different autochthonic origin gains ground. As naturalists have heretofore so little satisfied our thirst after knowledge, we may now expect of linguists a satisfactory solution of the present question. But here all our anticipations are disappointed. As everywhere the male influence of experience in its fullest extent must have been sunk into the motherly lap of the producing human mind, before a matured fruit can be produced, so the infinity of nature must be measured, before the mind can produce matured fruit of a clear conception. And for this reason we are yet far from a matured Philosophy of Nature. Do you suppose the infinity of matter in the domain of language, to be less? Leibnitz calculated that by means of our Alphabet, 620,458 trillions of words may be composed, and although the whole amount of sounds has not been exhausted by existing languages nor by those of pristine ages, (the number of radical words of a language is always very limited, in German 600) yet the formations which they have produced, give us sufficient labor. And is it not necessary, in order to form a sound judgment on the material of languages, to have exhausted, besides the sound of the human voice, also the whole extent of sounds, resounds and tones? Horne Tooke, one of the most ingenious Etymologists, very truly remarks, in his *Purley diversions*, Vol. I, p. 10: "From the innumerable and inveterate mistakes which have been made concerning it, by the wisest Philosophers and most diligent inquirers of all ages, and from the thick darkness in which they have hitherto left it, I imagine it to be one of the most difficult speculations. Yet I suppose, a man of plain common sense may obtain it, if he will dig for it; but I can not think that what is commonly called Learning, is the mine in which it will be found. Truth, in my opinion, has been improperly imagined as the bottom of a well; it lies much nearer to the surface; though buried, indeed, at present, under mountains of learned rubbish; in which there is nothing to admire but the amazing strength of those vast giants of literature who have been able thus to 'heap Pelion upon Ossa.'"

And in this instance it is equally true that "*Learning alone accomplishes nothing.*" Any one who can give to the human family such strange advice, as Maupertuis in his *Reflexions philosophiques sur l'origine des langues et la signification des mots*: that it would be more simple to say hereafter, instead of tree, A, instead of horse, B, and instead of two horses, B. B., &c., such a one might not be able, if he were a triple Mezzofanti, to draw sparks from his flints.\* But considering what unexpected and surprising linguistic facts, as e. g. those regarding languages of America, meet the enquirer and often derange all his a priori conceived ideas, we can no longer doubt that the mass of material knowledge, is indispensably necessary, and not superficial—as may be seen from Grimm's researches—but most minute and thorough. It is undeniable, that since first Salmasius, in his *Comment. de helenistica*, p. 384, made the discovery that the Persian, Greek and German numerals are the same, perhaps in common derived from the Scythian, and Leibnitz, whose attention was drawn to the subject by Salmasius, pursued these researches; since Reland compared American dialects, and Chamberlayne edited the first polyglottic *oratio dominica* (Amsterdam 1715), very much has been done for Philology, Etymology and comparison of languages. In three directions has this field been profitably cultivated; first we have obtained an accurate knowledge of the American languages; then, through a thorough knowledge of the Sanscrit, the relationship of the Indo-European branches are much better understood; and finally, Grimm's labors have led to the result, that the change of vocals is subject to laws, and has put an end to comparisons of accidental resemblance of sound. But how much remains to be done, before all languages will have the benefit of such minute examinations, and be submitted to such accurate and thorough comparison with all families of language as Grimm has done with our mother tongue and all its various ramifications.

We shall now answer the question: What are the results of research hitherto made? We have undoubtedly arrived at this, and we state it with perfect safety, that not only the Persian, Sanscrit, German and Graeco-Latin, but also the Slavonian and Lithuanian may be considered as branches of the same stock. The more the primitive elements of these

\* The Chinese follow the plan proposed by Maupertuis; they write tree-tree for forest, and tree-tree-tree for large forest.

languages were analyzed, the more the deviations of those different languages were subjected to rules, similar to those of the Æolic and Doric dialects of the Greek, the more disappeared the difference, and they appeared to be dialects only, of one and the same language.\* It is very conceivable how, under these circumstances, the hope was awakened, soon overwhelmingly, to prove the Oneness of the human family, from linguistic data. Chamisso who has devoted much attention to comparing languages, especially the Tagalic and South Sea languages, says in Kotzebue's voyages of discovery Vol. II, p. 50. "We have a presentiment, that he, who, prepared by the requisite learning, could examine and compare all languages of speaking men, would discover in them only varieties of dialects, derived from one source, and be enabled to reduce their roots and forms to the same stock." Comparing Etymologists have even expressed themselves with apodictic confidence on the showing of a primitive Oneness, as a solid problem. Especially in Merian's† work, p. 3, "There was originally but one language. What is commonly called languages, consists in reality but of dialects of this primitive language." And p. 27, "During a long time, and very generally, the opinion which tends to reduce all languages of the world to one common origin, has been opposed. What, then, is the cause of such a marked estrangement from a doctrine so little understood? You will find it in the want of skill and experience of those, who have, to the present, undertaken researches of this kind."

But it is altogether otherwise. If the variations in the form of skulls, color, &c., have been able to awaken thoughts of a different origin of different nations, *the much more different Physiognomy of Languages can more readily produce the same effect.* When Cuvier pronounces, that material variety in the construction of bones proves necessarily a variety of species, we might say in fact, that the construction and character of languages of the various families of language,

\* A work has been commenced in which the advance of our latest researches is spread to the view in a beautiful manner. Comparative Grammar of the Sanscrit, Greek, Lithuanian, Gothic and German languages, by Francis Bopp, Berlin, 1833. The 1st No. contains the systems of notation and of sound, and the formation of cases. The 2nd No. appeared 1835.

†Principes de l'étude comparative des langues, par le Baron de Merian, suivis d'observations sur les racines des langues sémétiques, par M. Klaproth, Paris 1828.

as of the Indo-European, Semitic, Chinese, Greenlandish, &c., present such a variety in construction of bones, that it is impossible to unite them into our species. The various languages of one family are distinguished by the flesh, but the variety of families by the construction of the bones of the language. What can we say about America, especially, the continent, which offers the most wonderful enigma to the Philologist ? 500 languages are counted in South America alone. In the former empire of Mexico alone 20, which—as we are assured—cannot be regarded as dialect ; but most American languages differ one from another as Hebrew and Greek. There is farther, among these languages—(excepting the Esquimaux, of which we shall speak hereafter)—no relationship to be traced, with Asiatic or European languages, which is not purely accidental. Who would not feel inclined at first sight to think again of American Autochthons, with this difference, that according to languages, hundreds of Adams would be required for America alone. And what can we say at the astonishing appearance, that on this continent, as far as we know, *all languages may vie in perfection of forms and grammatical richness with the Greek and Sanscrit ?*\* In order to fully understand the enigmas which in this field yet remain to be solved, we shall cast a glance at the language of the most poverty-stricken people on Earth, the Greenlanders. It is considered an advantage in the Italian and Spanish, to form by the addition of suffixes, not only diminutives, but also augmentatives, and to communicate to the adjective a secondary meaning of beauty or ugliness. The Greenlander has more : he has additions which express diminution, augmentation, magnificence, magnitude, ugliness, and smallness. He has further verbal nouns in *mio* for the place of residence ; in *vik* for place ; in *aut* for the instrument of action ; in *katak* for the fellow in condition ; in *ursak* for resemblance ; in *susia* for the abstract of quality. He has a Dual, and that with three persons ; twelve demonstratives for the various local conditions of the indicated subject, in proportion of its being nearer or farther off, above or below, southward or northward. The Greenland language

\* Among the many cases that prove how warped theories become which are not founded upon a broad basis of experience, is that of the otherwise in this field so respectable scholar, Schmidhenner, who from mere supposition mentions the American languages as the most poverty-stricken. Contrast W. v. Humboldt's treatise on the Dual p. 162 (Abhandl. der Berliner Akad.)

has better formed modes than perhaps any other, a strong Imperative, and a gentle Imperative in the Dual and the Plural; two Permissive forms, of which the second is used to ask permission of a second for a first person; two Conjunctive forms, the one for the causal, the other for the conditional case. From each primitive verb are formed, by especial forms of the end syllables, and carried through all tenses and modes, upwards of a hundred derivative verbs. The termination *aran* added to a verb, means: he uses to do it, whatever the verb indicates; *karpok*, he just begins; *llarpok*, he continues; *tarpok*, he comes with the intention of; *narpok*, he does nothing else than; *jekpok*, not much is wanting; *saerpok*, he ceases; there are similar additions for: probably, otherwise, better, bad, faithfully, to do anything for the first time, desirous of doing, &c. There are separate forms of the verbs to express a negative, and even the comparative is expressed by a separate, with the substantive uniting termination, which means "more than—less than." Duponceau says: "The construction of American languages seems to belong rather to Philosophers than to savages." The principle is undoubted: the older languages, the richer in forms, the more sonorous. If America is a younger continent, why do we nowhere find in reality those miserable pictures, which Monboddo and the Frenchman Gabriel Sagard in his: *Voyage du pays des Hurons*, have depicted of the language of the Hurons, which however has been exposed in its incorrectness by Charlevoix and Heckewälder? Has this people always been so poor and miserable, how did they obtain such masterpieces of language?

An observer, who only on one side of appearance, will, of course, be compelled to deny all original connection of the languages upon Earth, considering the immense difference of character among the families of language lead us back again to the adoption of Autochthon, which for other reasons we had been compelled to renounce, and how large would grow their number, if America alone requires a hundred? But, as far as America is concerned, as before remarked, the oneness of all American nations is to be considered as proved. One and the same physical condition pervades all; the relation of character in the manner of calculating time among Mexicans, with that of the Mandshoo, Japanese and Tibetans, is proved by Humboldt, viz: "a great many names, by which the Mexicans designate the twenty days of their months, even the signs of the Zodiac, are the same as have

been used among the East-Asiatic nations since the most ancient time," (Vœ des Cordilleras, p. 152;) it is here proved that Mexico received its cultivated inhabitants, the Toltecks, the Pelasgi of the new world, as Humboldt calls them, and the Cicimecks, also the Seven nations from the North; if nowhere else, the oneness of the language of Tschukts in Asia and that of the Esquimaux in America can at least be shown with certainty, which proves that a passage from Asia to America has taken place, and it would be foolish to believe with Jefferson the reverse to have been the case; and finally, Humboldt assures us, that all North and South American languages, excepting that of the Esquimaux, the total variety of roots notwithstanding, have a similar grammatical construction. Really these are facts enough to justify a provisional adoption of the oneness of all American languages.

Who among us could have thought in the year 1750 to regard the Lithuanian and Hindoo,\* or the Bohemian and Greek as sister languages? Who experiences not, that the more thoroughly a language is entered into, the more admirably the most distant tones harmonize? Who would at first recognize in the French *chez* the Italian *senza* from *absence*; in *koemis*, (beside), the Latin *foras missum*; in *noël*, *natalitia* (Christi); in the Spanish *hidalgo*, (nobleman), the Latin *filius alicujus*, i. e. who can show a pedigree, &c? Who will believe, that the Ossetic *cho*, the sister, is one and the same with the German *Schwester*? and yet it is beyond all doubt, and can be demonstrated. According to the relationship existing between the Ossetic and the Persian, as above indicated, we have first to return to the Persian, in which language *chuaher* mean *Schwester*. That *cho* is an abbreviation of this, is perceivable in another dialect of the Ossetic, in which the word *chorra* and the Afghanistan *chur* retain the Persian *r*, and drop the *h*. The same Persian *r* is also omitted in the Ossetic words for *father* and *mother*, *fid* and *mad*, in the Lithuanian word *daughter*, *dukte*—Persian *duchter*—the *r* is left out, and occurs again in the Possessive case *duktries*, and even in the Persian is a form in which the *r* is omitted, *ducht*. The question, whether the Persian *chuaher* is really the same with the German *Schwester*, may be asked. This can also be proved by ascertained rules for the exchange of letters. In the Zend language *kh* correspond reg-

\* The Lithuanian, as is known, stands nearer to the Sanscrit than the German, Greek, &c.

larly to the Persian *chu*, and in Sanscrit, to *sv*, which also has its analogies that remind us of the exchange of *h* and *s* in the Greek (*σῶν*, *sylva*) and other languages. In accordance with this, corresponds the Persian *chufien* Germ. *schlafen* (to sleep,) in Sanscrit *svap* or *sup*; *chuanden*, Germ. *singen*, (to sing) *svan* (swan, cygnus, Slavonic *zvon* the bell;) and likewise the Persian *chuaher*, *Schwester* (Sister) in Sanscrit *svasr*; in words of the 4th declination, indicating relationship, the *r* is omitted in Sanscrit, hence the nominative sounds *vasa*. If by means of accurate analysis, words of different languages, that deviate as much as the above, can be brought together, does it not appear probable that, at some time, when our knowledge of the American languages has attained the same degree, which we now possess of the Greek or Hindoo, we may also be enabled to trace the connection between them and other languages? With regard to these families of language which appear to be original, it will now be our task to ascertain what congruency may exist with all the great discrepancies between the Semitic and the Indo-European stock. Whilst Gosenius in his *Lehrgebäude* (p. 187) dared to compare, with great vagueness, only eighteen Hebrew words to the Indo-Germanic, of which several, in his opinion, were very doubtful; he remarks in the preface of the latest edition of his *Lexicon*, p. VII. "Neque mediocrem in hoc labore fructum attulit radicium indogermanicarum (sanskritae, persicae, graecae, latinae, gothicae, et quae his finitimae, sunt) comparatio, quarum cum *radicibus* semiticis (utut magna fuerit *grammaticae rationis* diversitas) necessitudinem nunc indies magis agnoscunt quicunque ex scholarum hebraearum, graecarumque umbra ad totius Asiae linguas illustrandas evolarunt, quamque multo latius patere, quam vulgo creditur, etiam hoc nostro libro ostendisse nobis videmur." In fact the great lexical relation existing between the German and Hebrew, should long ago have attracted attention. We shall indicate a few words only, in which its relationship with the Indo-European stock of languages has heretofore been overlooked. If anywhere, the language relationship of this stock, appears distinctly in the numerals; and especially in these, the Hebrew and the Semitic languages in general, seem totally to differ. We can, however, reliably show the oneness of five numerals, (i. e. one half) with the Indo-European. In *אחד* and *אחת* it requires no indication. *שש* is more intimately connected with the Sanscrit *shash*, than even the German or the Latin. *שש*, is

still closer allied to the Sanscrit *saptan*, than perhaps to the Zendic *hapte*, or in the Sclavonian *sedm*. But its connection may also be traced in *שבע*, *שבע* and *שבת*. The greatest difficulty would be in *שבע*, *שבע*. We should have first to go back to the low Aramaeic and Arabic form *u* *tne*, and suppose, that *w* or *u* which all Indo-European languages have, after the sound of *d*, corresponds to the Sinitic *u*. As an example of such a change of *u* for *w* we might cite the Sanscrit suffix *wat*, (in possession of), with the participial termination *vi* compared *ṛasvi*, *visca-issa* (see Pott. p. 92) *cruentus*, &c; this liquid sound in the place of the soft *w* is more uncommon, than the substitution of *d* for *n*, as in the Sclavonic *deven* for *novem*, nine; or the frequent *g* in the place of *v*, first frequent in French, *cage* for *cavea*, *gater* for *vastare*, *soulager* for *sublavare*; then in German, *neun*, Anglo-Saxon *nigon*, Holland, *negen*; *aeg*, Anglo Saxon, *egg*, Latin *ovum*—Grimm, German Grammar I, 260. In other cases, *dw* of the duals, is changed into *b*: *dwis*, *dis*, Latin *bis*; *bellum*, in the ancient form, by Plautus, *duellum*, from it *perduellio*—*duel*. More perceptible is the connection in *shlosha*; in this also adopt the *t* sound as in different dialects, *thlatha*, change the liquid *l* into *r*, the reverse of the Attics who said *πρίβανος* instead of *πρίβανος*, and as in *two*, of the Chaldean *tre*, instead of *shne*; the last *t* or *s*, which the German, Sclavonic and the Sanscrit do not express, is radical. In the word *שבע* the last two consonants show its relationship to the Indo-Germanic word, in Sanscrit *pantshan*; even the Eolian has the sound of *m* instead of *n*, *πέντε*. The guttural instead of the labial letter is known from the Ionic: *πέντε* instead of *πέντε*, and is found in Latin in that numeral, *quinque* for *πέντε*, and likewise *four* in Oscic, *petur*, Æolic *πίοντες*, Latin, *quatuor*.\*

Where an agreement of numerals, between various nations exists, there also exists, undeniably, a historical connection, and those nations must in former times have been one; and this can the less be denied, if this connection is not only traceable in the language, but also in the traditions on the primitive history of the race, which is the case among the

\* Compare *Lepsius'* prize essay, crowned by the Institut de France: On the origin and relation of the numerals in the Indo-Germanic, Sinitic and Coptic languages, Berlin 1836; and the treatise "die deutschen Zahlwörter" by G. F. Grotefend in the Abhandl. des Frankf. Gelehrtenvereins für die deutsche Sprache, 3 St., 1821.

Semitic nations, on the one hand, and the Indo-European on the other. It cannot be denied that we meet those dissimilarities like insurmountable barriers, which form, as we said before, the bony construction of a language, as e. g. in the Semitic the trilaterae, with the ability of a more intellectual representation of ideas, by an internal change of roots; but in the Indo-German monosyllabic roots with exterior additions for the more ample expression of thoughts.\*

The proposition, so long recognized as a firm axiom of the trilateral and bisyllabic formation of the Semitic language, is about to disappear. It cannot be denied that the whole present scheme of formation of the Semitic language is based upon trilateris; but that a monosyllabic and biliteral period has preceded it, was already suspected by J. D. Michaelis during the latter years of his life, and this begins generally to be the conviction of Philologists. Klaproth's remarks, with the view of establishing this opinion, in an appendix to Meriam's work: *de l'etude comparative des langues*, are very good. After him Hupfeld, in his valuable dissertation de *lexicographia simitica*, points to it with great emphasis; also Ewald, in his *Arabian Grammar*, and finally Gesenius has followed the same tendency in the latest edition of his dictionary. The opinion of a probability that the last radical of Semitic roots, pertains to a later period, daily gains ground.

If we may at present already adopt the opinion here expressed as a certainty, and the wall which hitherto seemed to separate, especially the Semitic and Indo-European languages, is levelled to the ground, may we not hope to see, at some future time, both families of language united? But if we find that which appeared to be the bony structure of the language, not so indissolubly hard, as to be changeable under peculiar catastrophes, are we not justified by the discovery, in not despairing to find here also solutions and connections, were even the difference in the skeletons of the various human races, or in the post—and antedeluvian animals, greater than it really is? †

\* Fr. v. Schlegel attributed in his work on the language and knowledge of the Hindoos, p. 48, *vice versa*, to the Indo-Grecian the power of internal progression, and to the Semitic a progression by external addition. Although this is even now frequently repeated, yet such men as Bopp are found opposed to it. *Comparative Grammar*, Vol. I, p. 107.

† Wüller has lately written an interesting work in which he attempts to harmonize even the desperate Thibetan language, (with which we have only recently become a little better acquainted,) and the Semitic and

We have considered only the relation of the Semitic family of languages to the Indo-European; there are undoubtedly still greater difficulties to overcome when we arrive at the monosyllabic languages of Eastern Asia, or at those of the American continent; but how is it possible to give a decided opinion with regard to these, as long as we have made so little progress in Etymology of the known Semitic and Indo-European families of language! As regards the Chinese, there can be no more striking difference of languages, than that which separates this from all others—a language which has a Syntax of Grammar, but no Etymology. W. v. Humboldt, who possesses such extensive knowledge, especially of American languages, in his letters to Abel Ramusat, gives us however an instance that, in the expression of decided opinions, the caution used, is in a ratio to the acquired knowledge of languages. He says p. 75: "I fear to assert too much, in stating positively, that even among the named languages there is none, that has a very analogous system of Grammar to that of the Chinese. All I can affirm is, that I have hitherto not discovered any."

Observe the remarkable circumstance that precisely the same character, which is attributed to languages of the most uncultivated nations, is found also in one of the most cultivated people and claiming the greatest antiquity. Any one wishing to enter upon a comparison of Chinese words with those of other languages, will find much of the kind in Klaproth's *Asia polyglotta*, and in Miriam's Works. How much such languages as the Chinese and the Japanese differ from all others, may be seen e. g. from comparing their numerals. The Chinese sound as follows: i, öl, san, zzö, u, lü, zi, pa, kieu, shi; the Japanese: fito, fitak, miz, ioz, izuz, muz, namaz, jaz, kokonoz, tows.

But how much remains obscure in the history of the enig-

**Indo-Germanic:** On the relation existing between the Indo-Germanic, Semitic and Thibetan languages, with an additional introduction on the origin of this language, Munster, 1838. We shall extract from this work only one more testimony against the advocates of a primitive bestiality and complete childhood of manhood: "A glance at the bodily wants of man compels us to relinquish all ideas of feebleness and helplessness. And the now somewhat antiquated error, that man has risen by painful labor from brutal stupidity, leads to still greater contradictions. But whether he was bodily or mentally higher endowed, and commenced his existence under happier circumstances than we know from experience, reason does not explain; yet it furnishes no grounds against the holy tradition."

matical Chinese language; how peculiar is the manner of writing, and how strange the people in all other respects! How, if it should be discovered, as some Etymologists have hinted, that this language with its monosyllables, were only a mutilation of the Farther Indian Pali language? A critical history of the origin and cultivation of the Chinese people, would first be required, before a judgment could be pronounced upon the relation of its language to others.

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#### ARTICLE X.

*Evangelical Lutheran Catechism, designed for Catechumens and the higher Classes in Sabbath Schools.* By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary, Gettysburg. Baltimore: T. Newton Kurtz, No. 151 Pratt street. 1859.

The Lutheran Church is called a liturgical church for reasons well known to all who are acquainted with her history. She is pre-eminently entitled to be called an anti-Calvinistic church and this we regard as her greatest glory. Holding to the Evangelic System, according to the strictest orthodoxy, she has no sympathy with unconditional decrees, limited atonement and eternal reprobation. It would be no misnomer to call her a catechetical church. From the days of Luther down to the present days, she has made it her aim to train her children in the doctrines and duties of Christianity by catechetical instruction. The instruction of the young in the truths of the Gospel she has faithfully practiced. Catechisms in great number, have been produced by her sons. Luther led the way and by his immortal works, the smaller and larger catechisms, incorporated with the symbols of the church and a constituent of them, furnished an example which has been sedulously followed by others bearing his name, both in Europe and America, and we have now before us the most recent birth of this prolific family, in the Catechism named above.

There is room for diversity of opinion in regard to the necessity of additional creations of this kind. For ourselves, we have long been satisfied with Luther's smaller catechism as published by our General Synod. Having in our pastoral life, made trial of some others, we became convinced that for such instruction as we could give to Catechumens, nothing bet-

ter could be found. We regard it as a master-piece in every respect and believe that it will never be superseded. If we could make laws for the Lutheran church in our country, we would require every pastor to use it and all our baptized children to learn it. We would not be understood as denying the utility of other catechisms. They may be and they are useful. They are sometimes amplifications of elementary works, which are highly instructive, valuable to teachers and pupils. Many of them are short popular systems of divinity which can be used with great profit by persons more advanced in life. But the number in existence in our church is already so large, particularly in the German language, that no ordinary man ought to try his powers of authorship in this department. The *Crambe saepe repetita* ought to find some limits. Men will multiply books, let them serve up some dish that has not come before us so often. It is not, however, by abstract judgments of the necessity or utility of catechisms, that we can discharge our duty as reviewers in regard to the work before us. It is alleged, and we are satisfied credibly, that such a work as the one before us, was a desideratum to a large part of our church and we have already had some indications of its success. It is the production of one, who has long been known in our church, whose whole life, now an extended one, has been devoted to theological instruction and particularly in the department which would qualify him for such a work, the department of dogmatical theology. From a man, whose advantages have been so considerable, a work of no imperfect excellence could reasonably be expected. Expectation is sometimes disappointed, and therefore it is not always safe to rely on the abilities of men or their known powers and regard ourselves as released from the obligation to enquire into the results of their labor as they are spread before us. It might be thought that the Translator of Storrs and Platt, the author of the Popular Theology, the Manual of Theology and other theological productions of a minor grade, would not fail, in the maturity of life and his powers, to set before the church, in a catechism, the credenda and the agenda, in a superior manner. We hear ourselves deciding in this a priori method, uttering the judgment or shall it be called a prejudicium, that the book is, doubtless, valuable and likely to occupy a high place amongst similar works. But now we are brought to speak after something of a hearing, and what do we depose. We depose as follows: the book is a very comprehensive and excellent work of its

kind. The amount of matter embraced in it is very great. The arrangement is substantially, the admirable arrangement of Luther. The questions and answers are well adapted in general to develop the subjects—we say in general—for some of the questions are answered in a diction somewhat too ambitious, for the calibre of the respondents—too much in the tone of the lecture room of the Seminary. Some topics are not brought out with sufficient fullness and explicitness. We will direct attention to a few of these after having given some account of the plan of the work. The authors says in the preface :

“It is said of the illustrious Luther, that he delighted more in the catechisation of the young, than in any other ministerial duty; and his writings present numerous testimonies for the great importance of early religious instruction. The Romanists also, whose practice embodies the experience of centuries, pay particular attention to this subject, and in the preface to the Catechism of the Council of Trent, make this memorable confession: “The age is sadly sensible what mischief the Protestants have done the Church of Rome, not only by their tongues, but especially by those writings called Catechisms,” It may therefore be hailed as an encouraging sign of the times that the Protestant churches of our land are becoming more alive to the importance of early religious instruction. This important duty devolves alike on parents, pastors and Sabbath-school teachers; and one of the most effective methods of discharging it, is doubtless by catechetical instruction. A good catechism, early committed to memory, and frequently repeated by children, leaves an indelible impression on their minds, which exerts an important influence in shaping their destinies in time and eternity. For this purpose the language of a catechism should be plain, its truths should be discussed in proper connection, and the mode of presentation be concrete rather than abstract.

The catechism of Luther, though originally a private publication, has enjoyed a merited popularity in the Church, and will doubtless continue to do so. Yet numerous other catechisms have been published in Europe, in order to present to youth not only a larger amount of Scripture truth, but also that truth in more connected and systematic order. In this country the same necessity has been felt. All the editions of Luther's catechism in use, have additional matter larger in amount than the work of the great Reformer; and several original catechisms have been published, chiefly explana-

tory of his, each possessing some peculiar excellence. Such are the catechisms of Dr. Lochman, Sr., Dr. Morris, Dr. Mann, Rev. Peixoto, &c. Yet the desire of having another work of this kind for the higher classes of Sabbath scholars, and for catechumens, who desire and would appreciate a work of more extended and systematic character, has been extensively felt. Encouraged by numerous brethren, the writer has attempted to supply this desideratum, with what success others must judge.

His aim has been to take the pupil by the hand, and, in familiar language, to conduct him through a popular course of religious truth; teaching him his lost condition by nature and practice, and persuading him to an entire surrender of his heart to the Savior, as his only hope. In short, the object of the writer in composing this catechism, was the same as that at which every faithful minister aims in his course of catechetical instruction, the conversion, edification and salvation of his pupils.

In Sabbath-schools the entire catechism—except the Scripture proofs—should be committed to memory in short portions, and be the subject of regular recitation every Lord's day forenoon, if the school is held twice a day, and every other Sabbath, if it is convened but once. Each member of the class in succession should answer one question. At a later period, the texts in the margin might also be recited."

The table of contents is as follows:

1. Introduction—2. Natural Religion—3. Scriptures—4. Decalogue and Lord's Prayer—5. The Apostles' Creed—6. Of God.—7. Decrees and Providence of God—8. Creation—9. Nature and Primitive State of Man—10. Law of God—11. Fall and Depravity of Man—12. Plan of Salvation—13. Means of Grace—14. Prayer—15. Gospel Call—16. The Great Change; Regeneration or Conversion—17. Justification—18. Sanctification—19. The Church—20. The Sacraments—21. Baptism—22. Confirmation—23. Lord's Supper—24. Civil Government—25. Death—26. Resurrection—27. Judgment and Eternity—Ecclesiastical Festivals—Abstract of Christian Doctrines and Duties—Prayers for Opening and Closing Sabbath Schools.

#### *Hymns for Sabbath Schools.*

1. The Sabbath School—2. The Lord's Day—3. Early Religious Instruction—4. God and the Trinity—5. The Bible

—6. Religion—7. The Savior—8. Faith—9. Love—  
10. Prayer—11. Life—12. Benevolence—13. Temperance  
—14. Sickness and Death—15. Resurrection and Judgment  
—16. Heaven and Hell—17. Teachers' Meeting—18. Clo-  
sing School.

*Hymns for Catechumens.*

1. Fall and Depravity of Man—2. Gospel Call—3. Pen-  
itence—4. Supplication for Divine Mercy—5. Salvation  
through Christ—6. Confirmation—7. Missionary—8. Dox-  
ologies.

*Ecclesiastical Festivals.*

Our symbolic friends will be pleas'd to see this feature. The Catechism of the Pennsylvania Synod has served as a guide in making out this section.

The points to which we would direct attention in future editions are simplification of the language, careful revision of the *sedes doctrinæ*, inquiry whether important proof-passages have not been omitted, whether there are not grammatical inaccuracies?

Those hints are thrown out in no unfriendly spirit, but for the purpose of showing that revision is necessary, of giving some direction in regard to the direction which that revision should take, and for the purpose of contributing towards a work which will be much called for and be extensively used in the Churches of the General Synod.

We give in conclusion, as a specimen, the 17th Section—Justification:

*Question.* How may a sinner be justified before God?

*Answer.* Whenever the sincere penitent is enabled by grace to exercise a living faith in Jesus Christ, by which he accepts salvation for Christ's sake, on the terms of the gospel, God justifies him, that is, pardons his sins.

*Q.* What is therefore meant by justification?

*A.* It is that gracious act of God, by which, on account of the merits of Christ, he acquits the believing sinner from the punishments due to his sins by the divine law, and regards him as entitled to heaven.

*Q.* What are the evidences of justification?

*A.* The believer himself knows that he is justified, by his inward peace with God, a joyful sense of pardoned sin, the love of Christ shed abroad in his heart, and the consciousness

of having been created a new creature in Christ Jesus; but to others as well as himself the evidence of justification is a new and holy life, exhibiting the fruits of the Spirit, and works meet for repentance.

*Q.* Are not our good works also, in some sense, a ground of justification?

*A.* They are not in any sense the ground of justification; but are its evidence and fruits; because they necessarily flow from the living faith, which lays hold on the merits of Christ.

*Q.* Has God appointed any other condition of justification than a living faith?

*A.* God has appointed several outward rites, as means of grace, such as the word and sacraments, to promote our inward spiritual change; but he has appointed that stage of our inward change or renovation, which consists in living faith, as the condition, on which he alone pardons the sinner, or bestows on him a title to eternal life.

*Q.* May not the performance of the outward rite be evidence of pardon or justification?

*A.* As the performance of any outward rite, is no certain proof of the existence of inward living faith, it cannot be the certain evidence of pardon, although it is the means of strengthening our faith, where it exists.

*Q.* But is not our faith itself a meritorious act, and one cause of our justification?

*A.* No. The merits of Christ, including his suffering and death upon the cross, as well as his perfect fulfillment of the law in our stead, are the only ground on which sinners can be saved, consistently with the honor of God and the demands of his holy law. They are the only procuring cause of our pardon and salvation; whilst faith is merely the condition on which this previously purchased pardon is bestowed on true believers.

*Q.* When does the act of justification take place?

*A.* Whenever the returning sinner exercises the first act of living faith in Jesus Christ.

*Q.* How long does God continue to forgive the remaining daily infirmities and sins of those that are justified?

*A.* As long as they do not, by voluntary and deliberate sin, renounce his cause, and forfeit his divine favor, God forgives their imperfections; and if they continue to use the means of grace with fidelity, they will never fall.

*Q.* Does the doctrine of justification by grace, without works, weaken the claims of the law, or impair our motives to holy obedience?

*A.* No; but it establishes the law, which requires a holy life, and presents a new and powerful motive to love and serve God, by a constant appeal to our gratitude for the rich provisions of his grace.

*Q.* Is the Romish doctrine, that the priest can forgive sins, scriptural?

*A.* Certainly not. Justification, which includes pardon of sin, is the act of God, and no man can exercise the divine prerogative. Neither can the priest even positively announce to any individual that God has pardoned his sins, for he cannot certainly know whether the person has a living faith, without which God never pardons.

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## ARTICLE XI.

### NOTICES OF NEW PUBLICATIONS.

*Biography of Ezra Keller, D. D., Founder and First President of Wittenberg College.* By Rev. M. Diehl, A. M., Professor of Ancient languages in Wittenberg College. With an introduction, by S. Sprecher, D. D., President of Wittenberg College, Springfield, Ohio. Ruralist Publishing Company—1859.

We are gratified with the appearance of this volume. Its circulation will do good. Dr. Keller deserves to live in the grateful recollection of the Church. He was a man of devoted piety, with Christian experience, great energy and indomitable perseverance. He had many difficulties to encounter and painful trials to pass through in his preparation for the ministry, but his adversity was sanctified to his good and he came forth from the furnace better fitted for the responsible work assigned him by Providence. We have risen from the perusal of the book, much interested. We felt as if the subject of the memoir, whose words during life we often listened to with interest, were seated by our side, conversing on subjects which were always precious to his heart. Prof. Diehl has done his part well, and the introduction by Dr. Sprecher and the Funeral Discourse by Rev. F. W. Conrad, give additional value to the volume.

*The China Mission, embracing a history of the various Missions of all denominations among the Chinese, with biographical sketches of deceased Missionaries.* By William

Dean, D. D., twenty years a Missionary to China. New York. Sheldon & Co.—1859.

This is a most interesting narrative of the various missions which have been undertaken in behalf of the Chinese, containing much valuable information in reference to the country itself, and giving biographical sketches of the men who have died there whilst laboring in the service of their Divine Master. The names of Gutzlaff, Medhurst, Dyer, Pohlman, Morrison and many others have long been precious to the Church, and this memorial of their efforts will be read with interest. The book possesses a permanent value and will be useful for reference. The author writes in a free, natural and graphic style, and seems to be impartial in his statements and earnest in his convictions. The volume will be found of advantage to ministers in their preparations for the Missionary concert.

*Practical Sermons.* By Nathaniel W. Taylor, D. D. Late Dwight Professor of Didactic Theology in Yale College. New York. Published by Clark, Austin & Smith.—1859.

These sermons were written by Dr. Taylor whilst he was Pastor of one of the Churches in New Haven, during the earlier period of his ministry, and preached in the ordinary course of his ministrations. Many of them had a reference to the deep religious interest which prevailed in his congregation, and with which his labors were so frequently blessed. They were often repeated during seasons of revival, and always with successful results. The volume embraces thirty-two discussions, and all of them of an important, practical character connected with the way of salvation. They are earnest, impressive, powerful discussions, and we commend them to the attentive perusal of our readers, particularly to those who are engaged in the responsible work of preaching the Gospel.

*The Evening of Life; or Light and Comfort amidst the Shadows of Declining years.* By Rev. Jeremiah Chaplin, D. D. Boston. Gould & Lincoln.—1859.

This book is designed to bring light and afford comfort to those who are approaching or have reached the autumn and winter of their days, and to look to the exercise of gratitude and praise, confidence and hope. In addition to the thoughts of the author which indicate so much affectionate sympathy for those who have found the meridian of life, the reflections of the vice and good of the present and former times are also given. We regard the volume as a most valuable offering. Where it is known it will be hailed as a friend in every Christian family and cannot fail to interest and brighten the pathway of the aged in their declining days.

*Salvation by Christ. A series of discourses on some of the most important doctrines of the Gospel.* By Francis Wayland, D. D. Boston. Gould & Lincoln.—1859.

The volume before us contains the greater part of the Author's University Sermons, published some years ago, revised and enlarged. The title is changed, inasmuch as the work is addressed to inquirers after truth in general, and the discussions are modified so as to adapt them to present conditions of religious feeling in the country. Six discourses are also added on subjects of great practical influence. The leading doctrines of the Gospel are presented and discussed with the clearness and richness, which characterize the productions of Dr. Wayland.

*The Great Question: Will you consider the Subject of Personal Religion?* By H. A. Boardman, D. D. Philadelphia. Amer. Sunday School Union.

The *American Sunday School Union* is doing a great work for the Church and the country. It is an institution which has strong claims upon our sympathies, our liberality and our prayers. The literature which it is sending forth from week to week on its errand of mercy, is deserving of our attention and encouragement. We have read the book before us with deep interest and we believe, with God's blessing it must prove an instrument of good. Like all Dr. Boardman's productions it seems to have been prepared with this end in view. The design of the work is to supply a want which has been often experienced in intercourse with those who say, that they feel no interest in religion and with this pretext excuse themselves from giving personal attention to the subject. The discussion, we think, will be found suitable to be placed in the hands of those who are either procrastinating the great question of life or who have friends to whom they could propound the inquiry, *Will you consider the subject of personal religion?* and we are glad to commend the book to the notice of our readers.

*Biography of Elisha Kent Kane.* By William Elder. Philadelphia. Childs & Peterson.—1858.

Dr. Kane's narrative of his Arctic Expeditions is one of the most fascinating works ever issued from the American press. He was a remarkable man and his history would naturally awaken a very deep interest. All would be anxious to learn something more in reference to one who evinced so brave and energetic a spirit and accomplished results so marvellous. We have read the memoir with great pleasure and feel that the many virtues and valuable services of the subject are worthy of permanent record. The publishers have conferred a favor, in presenting the work in so attractive a form; the style of the letter proves its rich typographical execution, is very attractive to the eye and in perfect keep-

ing with the various books sent forth by our enterprising friends, Childs & Peterson,

*Commentary, Explanatory, Doctrinal, Practical, on the Epistle to the Ephesians.* By R. E. Patterson, D. D., Late President of Waterville College. "Sanctify them through thy truth; thy word is truth." Boston: Gould & Lincoln, 59 Washington street. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1859.

This is not a scientific exposition of the Epistle to the Ephesians, but belongs to the class of commentary adapted to general use. For practical purposes it is adapted to be useful. It is true, however, in our judgment, that to do justice to an Epistle, written from an Anti-Calvinistic stand-point, the Calvinistic commentator must fail. Such was the view expressed by Dr. Nevin in regard to Dr. Hodge's commentary on this Epistle and we do not hesitate to endorse it. Nevertheless it contains much instructive matter, and may be read with profit. Even those portions, which conflict with right views of God's administration of the affairs of men and the plan of salvation in general are not undeserving attention, for we ought to be willing to hear what they can say, who differ from us. The author's preface unfolds his design:

"The motive for selecting this portion of the word of God for commentary has been, that in no equally limited portion are so plainly expressed or significantly interwoven, the three essential elements of religion—doctrine, experience, and practical duties. The work is not designed for the *learned*. Nor is this the great need of the church at this day. That there is, in fact, an excess of this kind of instruction, we have no idea. But there is *relatively*. The great want of the church, at this period of her history and efforts, is the nourishment of the "inner man"—the illumination of the *heart*, by a clear and rich acquaintance, not with verbal or historical criticism, but with the scope and moral force of the word of God. However imperfectly the means of this are furnished in these notes,—and of their imperfections no reader can be more sensible than the writer himself,—an honest and somewhat laborious effort has been made to instruct the plain Christian, who hungers for the "bread of life," and to inspire him with a stronger desire for it. The eye of the writer has been kept steadily on one class of readers—intelligent, experienced Christians. "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil:" including Bible-class teachers and adult Christians, who, earnest inquirers after truth, associate for the study of Lively Oracles. Though the pulpit is a divinely appointed agency in the conversion of the world, and, as I verily believe, a *learned* ministry is unspeakably important, and to furnish it, much more should be done than is doing; yet, it is not the exclusive one. It is by the *church*, including the

ministry, that "the manifold wisdom of God is to be made known." If the world is ever saved, it will be by this city set on a hill—by believers generally "holding forth the word of life"—"shining as lights in the world.

These notes were commenced several years since, while giving instruction in Theology, to furnish myself with suitable proof-texts in elucidating the scheme of mercy. Within the last year they have been re-written with special reference to the class of Christians alluded to above;—with what degree of skill will be judged of by the reader. My prayer is that to read understandingly he may have an "Unction from the Holy One;" and that he may read with a sincere love of the inspired teachings, whatever judgments he may pass on my efforts to elucidate them.

That the Apostle Paul was the author of the Epistle has never been denied: that it was written while in prison at Rome, is shown in the Epistle. It was probably a circular, a copy of which was sent the church at Ephesus."

*Der Fürst des David's Hauses, oder, drei Jahre in der Heiligen Stadt. Eine Sammlung von Briefen, welche Adina, eine Jüdin aus Alexandria, während ihres Aufenthaltes in Jerusalem zur Zeit des Herodes, an ihren Vater, einen reichen Juden in Egypten, schrieb, und in denen sie als Augenzeuge, alle Begebenheiten und wunderbaren Vorfälle aus dem Leben Jesus von Nazareth, von seiner Taufe im Jordan, bis zu seiner Kreuzigung auf Golgatha, berichtet.* Herausgegeben von Professor J. H. Ingraham, Rector an der Christus-Kirche, und der St. Thomas Halle, Holly Springs, Mississippi. Sorgfältig revidirt und corrigirt vom Verfasser für diese Auflage. New York: Pudney & Russell, Herausgeber, No. 79 John Strasse, 1859.

This is a translation from English into German of a work which we believe has been widely circulated, and we suppose has been popular. We have not read the original, but presume that the translation is faithful. At any rate it reads very well. The design of the work is, in a series of letters, to present the life, suffering, death, resurrection and ascension of Jesus Christ. It is a demonstration of the Messiahship of Jesus of Nazareth, suited to overcome Jewish Scepticism, or unbelief, and in general to establish the truth of Christianity. A thread of fiction runs through the book, on which the history of Christ is strung—the thread sometimes becomes disproportioned to the materials, or in other words the fiction sometimes swells beyond proper bounds, and mars, in some measure, the effect. After all, we greatly prefer, very greatly prefer the simple narrative itself, without any additional attraction, "when undorned, adorned the most."